

## focus

### Unity brief blames self-interest

EDMONTON (CPP) — The dominance of Ontario and Quebec at the expense of the rest of Canada is the real issue behind the current unity question, according to an Edmonton inter-church brief to the Task Force on Canadian Unity.

If the unity question is to be resolved, the self-interest of all parties involved must be transformed to an "ethical perspective which recognizes and respects the differences in others and at the same time seeks both the common good and justice for all," the brief states.

Presented on behalf of the Edmonton and District Council of Churches, the brief says Ontario and Quebec particularly must "transcend the pursuit of their own self-interests so as to really hear and heed the interests being voiced by other areas of Canada." The brief notes that the task force itself reflects "the continued dominance on Ontario and Quebec" in that the co-chairman — Jean Luc Pepin and John Roberts — come from these provinces.

### Monks spend first Ontario Yule

GEORGETOWN, ONT. (CCP) — A group of Cistercian monks from Oka, Quebec, took nine hours to drive through a fierce December snowstorm on their way from Montreal to their newly-established monastery on a farm outside this small town northwest of Toronto. And it seemed fitting that the actual journey was so long and hazardous — for these are the same soft-spoken, contemplative monks who two months ago were refused permission by Ontario's Cavan Township to set up their first English-speaking monastery in Canada.

The monks, previously best known for the Oka cheese they made until 1975, became the centre of national attention following the Cavan Township council's decision to bar the monks from settling within its boundaries near Peterborough.

But the monks had chosen Ontario as the place they wanted for their first English-language monastery — "the Trappists are coming to the land of the Canadian Martyrs," they said — and come to Ontario they did.

Now the six monks responsible for establishing the monastery are settling into an old farmhouse on a 50 acre property near this town in a location that is a curious blend of "country" and a big city "satellite community" served by a commuter GO train. The monks held a small official opening Dec. 8 on the Feast of the Immaculate Conception. It was attended by a handful of members of the Order, including Oka superior Abbot Fidele Sauvageau, as well as pastors of the two Georgetown churches.

### Mammoth sales

GUAM—The Faith Bookstore in Agana has done more than \$1,000 in book sales per day in 1977. Mr. Con Douma, manager, reports that in the last three months 36,000 illustrated children's books and hundreds of copies of the picture Bible were distributed to children in Micronesia. Thousands of Bibles have also been distributed. Lack of adequate parking facilities appears to be hindering further growth of sales, and a solution to the parking problem on busy Marine Drive is being sought.

## Translation of God's word into East Cree

*"The old man of the camp said several times that it was too early for bears to be looking for suckers. Since our language helper, Johnny, had to check other traps he decided to check the bear trap also. After several portages and waiting under the canoe for a thunderstorm to pass we came near the bear trap.*

*"Suddenly we saw movement in the trap's direction. We dropped everything except our guns. The bear was soon put out of its misery. Now, how do you get 300 pounds of bear through a mile of thick bush to the canoe? Carry it, of course. With nothing but a leather strap I helped load the bear onto Johnny's back. After jumping around to settle things into place he headed through the bush with me trying to keep up with the equipment.*

*"In the bush we have often been struck by the sheer personal force and cunning necessary to maintain that life-style. By your own strength you carry the animal for food, you move the canoe to travel, you get wood for heat and you process the hide for items of clothing. What a contrast to our way of life which usually requires neither the effort, nor the need to be immediately next to the primary source of supply. Yet this is what our relationship to Jesus ought to be. By much personal effort we keep close to the primary source of power, strength, faith and comfort."*

This is an excerpt from the Mistassini Post, the newsletter of Rodney and Lieselotte Bartlett, Wycliffe Bible translators with the East Cree Indians. About 7,000 East Cree people inhabit north-central Quebec including the eastern side of James Bay and for all of them their mother tongue is still the native one. Most children are monolingually Cree until they enter school which is taught primarily in the English language although the reading of the East Cree language is taught as well.

An old Moose Cree translation of the Bible, a West Cree dictionary completed by an Anglican in 1865 and a thesis by a linguist constitute the written sources available to Rod and Liesel who, responding to God's call and with His help and strength aim to translate the scriptures into current East Cree language usage. The beginning steps have been taken in this challenging and arduous task.

Several of Christ's parables and actions such as the healing of Jairus' daughter and the prodigal son have been translated and are being shared



orally with eager listeners. East Cree friends and acquaintances of the Bartletts tell stories or read texts onto tapes and then these are transcribed with the assistance of language helpers. God has fulfilled one of their great needs in the form of Louise who comes faithfully to help them with the language. She knows how to write East Cree and has a good awareness of the breakdown of the language. Rod and Liesel praise God for two excellent volunteer co-translators, eager to see God's word put into "Good News for Modern Cree" as they jokingly describe it.

In addition the Bartletts have had to concentrate on putting all their material into a formal form, making their knowledge more useable, and revising dictionaries. It is necessary for them to become thoroughly familiar with the spelling system of East Cree, (one of the languages of the Algonkian family which is known to be linguistically

difficult.)

Rod and Liesel are concerned that no process has yet begun to teach reading of East Cree to those not going to school. They are praying for God to show them just what part they might have in this need for East Cree literacy.

This brief glimpse into the life and work of Rod and Liesel Bartlett with the East Cree Indian people of the Mistassini Reserve located on large and beautiful Lac Mistassini in northern Quebec may raise further questions regarding the mission of Bible translation in Canada and various other parts of the world and queries as to how you and your church might support the goal of providing the scriptures in the languages of all peoples currently without the Bible in their own native tongues. Please direct inquiries to: Wycliffe Bible Translators Inc., Box 3068, Station 'B' Calgary, Alta. T2M 4L6.

## Radio broadcast reaches Russia

RUSSIA—The Back to God Hour, the international broadcast ministry of the Christian Reformed Church, recently received word that its programs are being heard within the Soviet Union.

Derek Ingram, a correspondent for the Ottawa Journal, included this comment in a story about a taxi trip through Soviet Georgia: "...the (Rus-

sian) driver switched on the radio. American music this time, and the unmistakable voice of a preacher in the United States: '...this is The Back to God Hour coming to you on Trans-World Radio from Chicago, Illinois.'"

Mr. Ingram says that the program, being aired from a super-power transmitter in Monte Carlo, was being received "perfectly."

## inside

|                          |    |
|--------------------------|----|
| Growth in the Lord ..... | 2  |
| Church page .....        | 4  |
| Multiculturalism .....   | 5  |
| Job Market .....         | 7  |
| Dutch .....              | 8  |
| Classified .....         | 14 |
| Events .....             | 19 |
| Books .....              | 20 |

Next week

The marriage bond



# Viewpoint

## Blessings of being poor

There is nothing that men dread more than poverty, well-known theologian F.B. Meyer says in one of his books. "They will break every commandment rather than be poor."

It is true that, in this time of high unemployment and tough economic conditions in the nation, poverty certainly is depressing. Poverty brings man to his knees, it is often said.

Jesus Christ said even more than that. God chose the poor people of this world to be rich in faith and to possess the Kingdom which he promised to those who love Him. The poor are God's chosen lot. He had one opportunity of living our kind of life through Jesus Christ, and He chose to be born of poor parents. All his life was spent among the poor. His chosen apostles and friends were, with few exceptions, poor. He lived on charity, rode in triumph on a borrowed donkey, ate his last meal in a borrowed room, and lay in a borrowed grave. He owned nothing and yet he owned everything.

It seems as though poverty was in harmony with the spirit of the gospel. The spirit of Christ chose lowliness, humility, and obscurity. And those who are poor can identify with that.

Being poor almost forces a man to simpler faith in God. The rich man may trust Him; but the poor man must. There is a great temptation for the well-to-do to rely on their wealth but the poor man has no fortress in which to hide, except within the two strong arms of God. The poor depend on God for daily bread and receive it one day at a time.

The rich pay for servants to wait on them. The poor, on the other hand, are called to minister to one another, at

every meal, and in daily life. It was in this ministry of service that Jesus lived and worked on earth. He lived in poverty that we might become rich; rich in knowing Him as our Saviour.

This is not to say, of course, that being rich or well-off is a sin. On the contrary, it is a blessing from the Lord, but He points out throughout His ministry how difficult it is for the rich to live a godly life.

We tend to look down on the poor. That is, I suppose, our human nature. We thrive on success, on "making it". But the poor; what are they? We consider them insignificant.

But James writes: "Hath not God chosen the poor of this world?" Jesus lived that way. He chose to live the life of poverty because he found that He could best be of "service" that way.

That well-known Jewish musical "Fiddler on the Roof" reflected the life of poverty so well. The late actor, Zero Mostel, played the role well. Remember the song: "If I were a rich man"? "There is nothing wrong with being poor", he said, "but it's no great blessing either."

God's word to the poor is one of riches. The poor shall be rich in the Word of God. Jesus Christ did not worry about accumulating wealth or material things while on this earth. He had God's Word to bring.

The unemployed, the down-trodden, the poor, have the richest treasure available; to depend on God for everything, to grow rich in faith through prayer and reading of the Holy Bible. That is a treasure more valuable than a thousand castles.

Keith Knight

by Keith Knight

## NewsViews

### Speak the nation's language

French-language instruction in today's secondary schools and universities leaves much to be desired, thanks to loose regulations by educational bodies at those two levels.

The fate of the French language began to crumble earlier in this decade when compulsory subjects in secondary schools were dropped and when the universities no longer required a second language as an entrance requirement. The moment you leave curricula optional, you weaken the educational system.

In a time when the nation's very future is based on the concept of bilingualism, educational institutions are minimizing its importance. All is not gloom, however. In elementary schools in the current school year, 42 per cent of the children are taking some French; that is a solid increase from 28 per cent in 1970. Ontario's increase in the same period was from 37 per cent to 58 per cent.

But the story at the secondary school level is much different. In the current school year, only 40 per cent of English-speaking students outside Quebec are taking French, compared to 59 per cent in 1970. Ontario's decline was from 49 per cent to a pitiful 35 per cent — the second worst level among all the provinces, beaten only by Alberta's 28 per cent.

The villains here are both provincial governments which have removed French as a compulsory subject and the universities which dropped the second language requirement for entrance in their continued hunt to fill their classrooms with more bodies.

What it all points to is that, rather than a renewed awareness in the importance of being a bilingual Cana-

dian in a bilingual country, that awareness has turned into blatant ignorance.

Languages Commissioner Max Yalden is to the point when it comes to educational responsibility for bilingualism. "These institutions should reflect on their responsibility to provide their students with the best possible tools with which to enter future careers. At this time, they are doing their student population a great disservice by not insisting on the acquisition of some fluency in the second official language of this country."

His first comment about learning French for the sake of future career opportunities is certainly poor reasoning. We should not learn a language simply to "enter future careers". Knowledge of the French language for the young people of this nation, as part of their educational process, is important for us as Christian citizens in our understanding of our fellow Canadians. After all, we are officially bilingual.

Ontario's great educator Egerton Ryerson could have been addressing a gathering today when he said that the study of French "is very important to all Canadian youth who are likely to take part in the public affairs of United Canada."

United Canada; we hear a lot of that lately, what with Quebec separation and all. Our current march away from the second language makes sense only if Rene Levesque gets his way. If he does, then French will be of little importance outside Quebec. But if he doesn't, English Canada has to make a basic commitment to the bilingual fact in this country.

## Growth in the Lord

by Dr. Jack Fennema

### Nature of education that is Christian

Christian education is a continuous, on-going process. Children are always learning. Adults are always teaching. Some of that learning and teaching is incidental. That will be dealt with in the next point. But Christian instruction is a process that must take place consciously and continually. It cannot simply be relegated to the space within the four walls of a classroom.

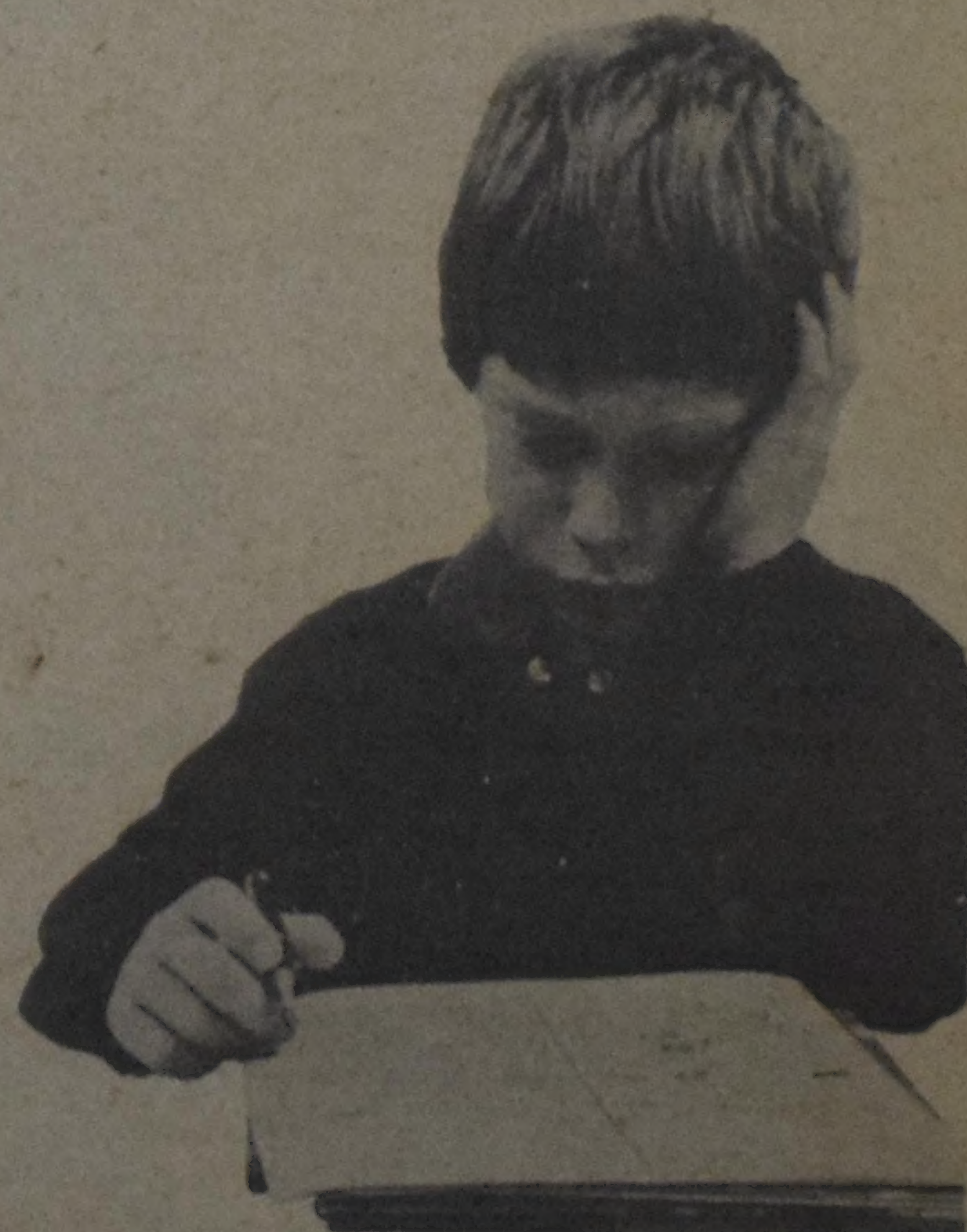
Deuteronomy 6:6-9 points this out: "And these words which I command you this day shall be upon your heart; and you shall teach them diligently to your children, and shall talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise. And you shall bind them as a sign upon your hand, and they shall be as frontlets between your eyes. And you shall write them on the doorposts of your house and on your gates."

The nurture and admonition mandated in Ephesians 6:4 is a process that is to take place during each waking hour of the child. The six or seven hours that a child spends in the Christian school each day are but a part of a broader context of biblical nurture, a nurture that is primarily the responsibility of the parents, but a responsibility that is meant to be shared by the entire Christian community.

Children belong first of all to God and secondly to the parents. Parents are instructed to "train up a child in the way he should go (Proverbs 22:6)." They hold the primary responsibility for Christian nurture, for instructing their children in the things of the Lord. Parents are to instruct their children so that those children can in turn instruct their children and so on. This is clearly pointed out in Psalm 78:1-8.

The family is the unit that God has instituted as being responsible for the Christian education of children. Christian education is primarily the responsibility of the home. Parents do have the right, however, to seek assistance in this task, especially when it comes to providing the formal instruction found within the school.

They may delegate a certain portion of their nurturing responsibility to other members of the body of believers who have been called to be teachers, but they may not abdicate that responsibility. The Christian parent continues to be accountable for the nature of the nurture which is given to God's children. Briefly, then, Christian education is a continuous, on-going process. It is always the responsibility of the parents, but the Christian community can share in that process, especially within the Christian day school.





# Curriculum Development Centre looks at the child as learner

by Harry Fernhout

Mr. Fernhout is researcher/writer of curriculum for the Curriculum Development Centre, Toronto, Ont.

We hope that such discussions will lead to increased mutual understanding and cooperation.

The discussion of different approaches to the school curriculum is not reserved for NUCS and C.D.C. alone. All

Christian vision and way of life. An attempt at this can be seen in the outline of our first major publication, *Joy in Learning*. The perspective is set by the first section: "God's Plan — Man's Task". This guides all the child's explora-

ing experiences (spelling, writing, science, mathematics, art, devotions) are all woven together around the central theme. Children then learn to see water not just as some kind of liquid, but as a gift of God, to be used responsibly in all kinds of ways. Since learning is for christian living, it should not only appeal to one side of the child's person (e.g., the intellectual) as is often done in non-christian schools. Rather the child as a whole person, in all the dimensions of his personality, should be involved in learning.

People interested in a further discussion of these issues may request a copy of C.D.C.'s newsletter, just issued. It contains the first in a series of articles on "Education for discipleship".

## Fund Raising

Our response to the second issue raised by Rev. Van Andel can be much briefer. In principle, C.D.C. favors the idea of a single body to raise funds for curriculum development for Christian schools related to the Reformed tradition. We are encouraged by proposals to establish a Canadian Curriculum Council which have circulated in the Canadian districts of NUCS. In our view, such a council could be a good vehicle for coordinating an over-all curriculum effort. It could recognize the presence of different points of view, consider the various needs of the schools, and allocate funds to projects jud-

ged to be worthwhile, whether those projects are proposed by NUCS, C.D.C. or teachers. We hope that plans for establishing such a central Canadian agency will soon be carried out in a manner that will be acceptable to Canadian schools as well as the organizations involved in curriculum development.

We believe that C.D.C. will continue to play a distinct role after a central curriculum funding agency is established. As we see it, our first task is to forward a view of education which we believe is firmly rooted in the Reformed tradition. In other words, our job is not summed up in responding to curriculum needs as NUCS-related schools see them. We are prepared to coördinate our work as much as possible to a central agency but we also need to maintain room to explore new directions. Financial support for the latter will, we trust, continue to come from a growing number of members and donors who consider our efforts worthwhile. Furthermore, C.D.C. has important contacts with many Christian schools not related to NUCS, both in Canada and abroad. We are committed to keeping and strengthening these contacts in the future.

We would like to thank Rev. Van Andel for writing his letters on these important issues. We hope his efforts will foster a healthy discussion among christian school supporters.

## One in Christian Education —Second Response

The Curriculum Development Centre welcomes the opportunity to respond to Rev. Henry Van Andel's letters published in the March 10 and 17 issues of *Calvinist Contact*. Our response will focus on the second letter, since it discusses C.D.C. directly. Two matters raised in this second letter are of particular importance to us.

1. Rev. Van Andel recognizes that both the curriculum department of NUCS and C.D.C. are contributing christian curriculum materials to Canadian Christian schools. Further, he sees a difference in approach between the NUCS materials and ours, and concludes that, if properly handled, the presence of two approaches can be beneficial to the christian school movement.

2. Rev. Van Andel states that there should be one body soliciting funds for Christian curriculum development in Canada, and that this body should support both NUCS and C.D.C. sponsored programs.

We would like to address ourselves to both these issues. We agree with Rev. Van Andel that there is a difference of approach between NUCS curriculum materials and our own. In the Christian education community as a whole, people who are united in confessing Jesus Christ as Lord of education often come to different conclusions about what that confession means in terms of educational issues. That's why different approaches to curriculum development are both possible and legitimate. As Rev. Van Andel points out, such diversity can be a real blessing, as long as it does not lead to unnecessary polarization and division.

C.D.C. is committed to a continuing dialogue with the NUCS concerning our respective philosophies of education and approaches to curriculum development. We recently submitted a lengthy statement of our educational principles to the NUCS. This document will be the subject of discussion at a future meeting between the NUCS curriculum department and C.D.C. staff.

Christian school communities must be involved in it. To foster such discussion, we would like to elaborate in this letter on a few principles basic to C.D.C.'s curriculum approach.

In our view, the basic task of the school is to nurture children in a Christian understanding of creation and of their place in it as God's servants. We believe that a Christian vision and way of life should be the ordering principle of the school curriculum. This is the frame of reference that should shape everything that happens in the school.

In other words, we believe that the school is not first of all for teaching subjects such as math, science or social studies. Neither is the school primarily for teaching skills designed to prepare people for well-paying jobs. Important as subjects and skills are, they cannot define what a Christian school is for. The Christian school is for nurturing children to live as disciples of Christ in the midst of a secular society. Subjects and skills are important aids in opening up the various dimensions of life so students learn to be disciples. Dethroned from the centre of the educational program, subjects (disciplines) and skills re-enter our curriculum materials in their proper place. They serve as aids for thinking about what a christian way of life is, in opposition to secularism.

The Bible is the starting point for developing the school's program in this way. The Bible opens our eyes to the contours of such a vision of life. It tells us that we live in a world held together by the Word of God. God spoke and creation was, and in Jesus Christ creation endures and is made new. Further, the Bible tells us who we are and what God expects from us as Christ's disciples, who, despite a constant conflict with sin, are called to live the new life until he comes. The Bible, in shaping our vision of life, gives a frame of reference that allows believers to order their experiences and find the way to walk in daily life.

Our task as curriculum developers is to concretize a

tions of the realms of creation: "The Earth — Man's Home", "Plants", "Animals", "Man: Working and Living Together." *Joy in Learning* is intended to be a complete, integrated curriculum for the primary grades. At this level, it tries to nurture a Christian life perspective, instead of nurturing commitment to non-commitment, as secular materials do. We believe that *Joy in Learning* is a viable outworking of the conviction that the Christian school must be able to show its uniqueness over against non-christian schools in the 'ordinary' nuts and bolts of classroom activity.

Building on the contributions of people like Waterink and Janse, C.D.C. is attempting to work out a deepened understanding of the child as learner. In our view, children have a God-given task to be learners; that is their task, their God-given office at that point in life. Because theirs is a calling from God, children must be given responsibility for their own learning, in accord with their developing abilities. In carrying out this responsibility, children must constantly struggle with their own sin, as well as the sin of the adults nurturing them. But there is hope in this struggle, because God is faithful to the way he made things. For this reason educators can expect children to respond to their calling.

Educators should respect the child's calling before God, and should not regard them as objects to be shaped or stuffed full of knowledge. Teaching does involve shaping student's lives, but learning is a process of self-forming (in accord with the child's stage of development) in which the child plays an active responsible part. Its purpose is to lead children toward independence, maturity and understanding as wholehearted servants of God.

These views concerning a biblical vision of life and the office of the learner lead C.D.C. to develop curriculum as much as possible in terms of integrated units. In an integrated unit dealing with water, for example, the different sides of the child's learn-

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# Church Page

## Coptic Orthodox Congregation meets in Halifax

by Virginia LaGrand

Mrs. LaGrand is a member of the Halifax CRC and wife of its pastor.

The Coptic Orthodox Congregation of Nova Scotia held a worship service in the Halifax Christian Reformed Church for the second time on January 28. This small congregation of about twenty worshippers draws its members from as far away as Yarmouth. Rev. Pisenti Amba Bishoy travelled to Halifax to lead the service. Fr. Pisenti is one of two priests serving the 4,000 member Coptic community in Montreal.

The congregation has met irregularly in Halifax since 1973, but has not been able to hold frequent worship services. Some of the Halifax members have been joining in the weekly worship and fellowship of the Christian Reformed Church. This fellowship made it natural for them to ask to meet for their Coptic service in the Halifax CRC building last October and again this January. The Christian Reformed Church council was glad to affirm this connection with Christians from Egypt.

The name "Coptic" is the European form of the Arabic "Qibt", itself derived from the Greek "Aigyptos" meaning Egyptian. Most of the members of the church have come to Canada from Egypt, but the church does not define itself as a denomination for Egyptians only. Although the traditional liturgy is still chanted in Coptic (the language of first-century Egypt) and Arabic (the language of modern Egypt) Fr. Pisenti has translated sections of the service into English for the Canadian congregations.

The Coptic Orthodox Church traces its roots back to the early centuries of Christianity, long before the splintering of Protestant denominations, long before the Reformation, and even long before the split between the Eastern and Western Christian churches. The flight of the Holy Family to Egypt is a significant event to the Coptic Christians, but the Coptic Orthodox

Church dates its organizational beginning from the gathering of a congregation in Alexandria by St. Mark the Evangelist in A.D. 40. The present head of the Coptic Orthodox Church, Amba Shenouda III, is reckoned to be the 117th successor of St. Mark as the Patriarch of Alexandria.

In the ancient world the city of Alexandria was one of the centres of learning and the Church in Alexandria was a centre of Christian scholarship at least the equal of those in Jerusalem, Constantinople and Rome. Many of the theologians recognized by all Christians as fathers of the Church were leaders in the Church of Alexandria. Origen, the foremost early expositor of the Bible, was born and educated in Alexandria. Athanasius, the great fourth-century theologian, represented the Patriarch of Alexandria at the Council of Nicea in A.D. 325 and later became the Patriarch of Alexandria. The Coptic Orthodox Church today remembers these theologians as part of its continuing life.

In the first centuries the churches were struggling to find ways of understanding the nature of Jesus Christ. The Coptic theologians insisted that Christ was truly divine and that his divinity was not less than that of God the Father. They maintained this position over against the Arians who held that Christ was a creature made by God and therefore not himself divine. The resolution of this conflict in the rejection of Arianism at Nicea and the adoption of a creed stressing Christ's divinity is an important part of the Coptic tradition. Later controversies over the nature of Christ divided the Coptic, Syrian and Armenian churches from other Orthodox churches in A.D. 451 at the Council of Chalcedon. At that council the doctrinal point at issue was the precise understanding of the humanity of Christ.

The organizational structure of the Coptic Orthodox Church today has parallels in both Western and Eastern Christian traditions. Monasticism, which originated in Egypt, remains a vital element of the Coptic Church. Bishops and Patriarchs must be monks. Priests, however, need not be monks and may be married. The Coptic Church has ordained deacons, as do most Christian churches. The Coptic hierarchy of diaconal offices begins with one for young boys, that of "psaltos" or "singer". The Coptic tradition, Fr. Pisenti explains, sees no need for an interval between baptism of infants and their confirmation as full members in the organizational life of the church. Citing the command of Christ to "Let the children come to me", the Copts consider that baptized children are full communicant members of the body of be-



lievers. The range of diaconal offices in the Coptic Orthodox Church includes that of "deaconess", a traditional office recently revived by Patriarch Shenouda III, which is held by widows and unmarried women.

Fr. Pisenti is a monk. Before his monastic training he studied at Cairo University, earning a B.Sc. in agriculture and an M.Sc. in biochemistry. In Egypt he taught religion, biology and chemistry at Saint Marc College, Alexandria. He also held positions as a monk and a priest in Cairo, serving

as priest in the Garden City district of the city, as the spiritual guide to the students in the Cairo faculty of theology, and as the representative of the Amba Bishoy Monastery at its Center in Cairo. For the past two years he has served as priest to Coptic communities in Montreal and in Melbourne, Australia. He was in Montreal for eight months in 1976 and returned to that community in July 1977.

The Montreal Coptic community is organized into two

large congregations. The community activities are of the type familiar to most Protestants. They include Sunday worship services followed by Sunday schools taught by church members who meet every week to prepare lessons. There are mid-week Bible study groups which meet both in the church buildings and in the homes of the members. One such group has been organized by Fr. Pisenti to serve as an inquirers' class for those who wish to join the Coptic Orthodox Church.

## Church News

### CHRISTIAN REFORMED

#### Called

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-to Wyoming, Ont., Rev. William Renkema of Ayler, Ont.

#### Accepted

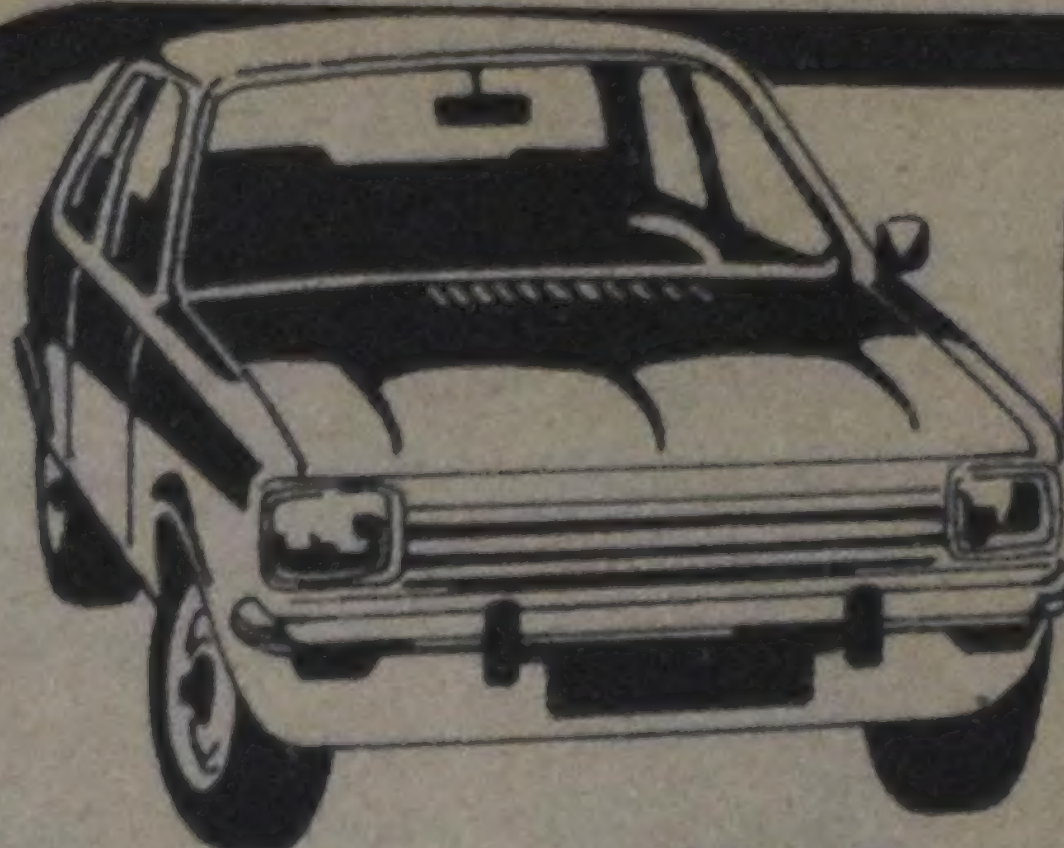
-to Burlington, Ont., Rev. Jerry Hoytema of Sarnia (Second), Ont.  
-to Trenton, Ont., Rev. John Koole of Cambridge, Ont.

#### Declined

-to Drayton and Fruitland, Ont., Rev. Jerry Hoytema of Sarnia

#### Declined

-to Woodstock (Covenant), Rev. Hilbert Vander Plaats of Grimsby, Ont.



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## Two days on The Hill



by Keith Knight

The federal government recently invited members of the "ethnic" press to attend a two day conference in Ottawa — at the government's expense — to look at multiculturalism, immigration, citizenship and human rights.

About 200 people from across Canada attended, at a cost of more than \$80,000 or something like \$5,000 per hour for the two days of meetings. It was co-sponsored by Norm Cafik, minister of state for multiculturalism, and Bud Cullen, minister of employment and immigration.

The conference was held in the plush Skyline Hotel a few blocks from Parliament Hill. The meeting was held in the ballroom, set up with rows of tables for the media participants, and five aisle microphones which indicated that it was going to be a two way discussion.

Two French-language translators sat in the back of the room in a soundproof booth and transistor earphones were available for the members of the ethnic press who preferred to hear the speeches in the French language. One Arabian newsman from a small, mid-West paper wanted to get one of those units, too, firm in the belief that he would receive simultaneous Arabian translation of all the 35 speeches that we were about to hear. He was soon disappointed.

The cost of this entire affair really bothered me. What a waste of taxpayer's money! I asked Mr. Cafik, during one of those dialogue sessions (at microphone number 4), if he really thought that this whole affair was worth it. "Is it worth it for you?", he asked. Then, without waiting for my negative reply, he continued: "The daily newspapers have access all the time to any and every member of parliament in Ottawa. You people in the ethnic press don't have the financial resources to come to Ottawa whenever you want to talk to a member of parliament (he was right). A gathering like this makes it all possible."

And Mr. Cafik didn't even mention that, with \$10 million to be spent on the Multiculturalism ministry this year, this \$80,000 was just a drop in the bucket.

Was it worth it? The air flight was nice, the hotel room was beautiful, meals were good, speeches weren't too bad. But most importantly, the fellowship was good. I met fellow Dutchmen from other "ethnic" papers across Canada, none of whom I had ever met before. It was heart-warming.

What was even more striking was that we were all there in that room together: Dutch, German, Italian, Hungarian, Danish, Arabian, Indian, Chinese, Japanese, Greek, Polish and something called Urdu. Most of them were men and most of them were in their 60s.

It was truly multiculturalism at work and it mirrored the citizenry of Canada. People from all over the world living in one nation, preserving their cultural heritage while being a Canadian citizen.

We were called the "ethnic" press. Most people are comfortable with that tag, I'm not. "Ethnic" supposedly refers to different nationalities with their own cultures. "Ethnic" by dictionary definition actually means "foreign, heathen, pagan" and was historically used to refer to non-Christians or Gentiles. You can, therefore, see my reluctance to be called an "ethnic".

We looked at changes in the Immigration Act which will allow immigrants to come into the country based on job experience or training, rather than education. That also tied in with new regulations governing citizenship.

Several cultural groups have become the victims of prejudice (Pakistanis and Indians, for example). The Canadian Human Rights Act makes provisions to protect people from prejudice when it comes to job employment or housing, etc.

Being near Parliament Hill afforded a fellow Dutchman and myself the opportunity to attend Question Period in the House of Commons and to have breakfast with two fine, Christian MPs from the West (both of them Conservatives).

## Multiculturalism — when neighbours shake hands

Canada is a multicultural society in a bilingual framework, as Martin Geleynse pointed out in his front page article last week. He summed up the concept of multiculturalism well.

Peoples from all over the world are represented in Canada. Virtually every country on earth is a part of Canadian society through the millions of people who live here.

Norman Cafik, minister of state for multiculturalism, said that multiculturalism "does not imply cultural isolation in Canada. We are not trying to create a society. We are recognizing the kind of society that we already have — made up of people from all over the world."

That same day, Mr. Cafik announced in the House of Commons that \$50 million will be spent over the next five years on multiculturalism. It was well-timed, indeed, and it drew applause from many members of the ethnic press when it was announced later in the day.

The money will be used by cultural groups "to share their rich cultural traditions with all Canadians." The new emphasis of multiculturalism will be "unity through understanding", Mr. Cafik said.

That \$10 million-a-year figure seems like a lot of money but once you take away the cost of Mr. Cafik's staff, the regular running expenses, and divide the remainder over the



host of cultural groups across Canada, you really have very little.

Culture means more than eating each other's favorite dish. It means development of the performing arts, ethnic language instruction, creation of heritage libraries for different groups, and translation of popular literature, along with much more.

The Multicultural Directorate already offers programs aimed at the cultural development of communities, which provide ongoing support to the communities. It also encourages the growth of co-ordinating organizations such as multicultural organizations in a community and which stimulate creative encounters and interchange among Canadians.

All of these programs sound fine and dandy. Some cultural groups or "ethnic communities", if you want to call them that, are heavily involved in that. Others aren't. If the

government is committed to multiculturalism, it must do the job right by making much more money available to communities across Canada. Ten million dollars does not go far in these inflationary times.

Very little is being done within the Dutch community when it comes to cultural preservation. The Dutch, by and large, have chosen to "become Canadian" by shedding their historical past. Most of the Dutch speak English fairly well and they do not live in large groups as other ethnic groups do. They take pride in blending in with the neighbourhood.

But there are merits in keeping up with the Dutch. Second and third generation Dutch-Canadians are taking courses in conversational Dutch and they are asking for Dutch history in the classroom.

The concept of multiculturalism is to understand who you are and who your neighbour is and, through that understanding, to be a united Canada. Millions of dollars can be spent each year on programs and thousands of projects can be instituted but it still comes down to that handshake over the neighbour's hedge. Personal contact between two people of different cultural backgrounds is what builds a nation. When that happens, the concept of multiculturalism will be at work.

## Immigrate tomorrow, citizen in 1981

Immigration and citizenship go hand in hand. Those who leave their homeland to settle in Canada normally plan to stay in Canada and become citizens. New immigration laws and new citizenship regulations were recently passed which will update an old-fashioned piece of legislation.

The new immigration law just became effective (April 10). It reflects non-discrimination, respect for the family, the humanitarian treatment of refugees, and the linking of the immigration program to national economic, social and cultural goals.

The old legislation contained some archaic and unjust prohibitions which the new act abolishes. Among those were rules which prevented the admission into Canada of epileptics, the mentally retarded, and those who practiced unusual ways of holding property, said employment and Immigration Minister Bud Cullen.

The new Act also provides better and clearer means of denying entry into Canada to terrorists and those involved in organized crime. At the same time, Canada's international obligations toward refugees are clearly acknowledged.

The level of immigration

will no longer be haphazard but will be set openly by the federal government after consultation with the provinces about their labor market needs.

Canada was founded on immigration and these new regulations go a long way toward recognizing the importance of having new citizens. The stress, when it comes to an immigrant's eligibility to enter Canada, will now be on work experience and vocational training rather than the person's education.

Members of the family class and retirees do not have to satisfy the detailed criteria of the point system. Family class applicants will still have to meet basic health and character standards and will need written statements promising the support of their Canadian sponsors for as long as ten years.

### Citizenship

The most significant change in the new Citizenship Act is that landed immigrants are eligible to apply for citizenship after three years residence. It was five years. The age of majority was reduced from 21 to 18 years.

Applicants from all countries are treated equally. There is no quota system and

no preference given to a certain nation or geographic area, according to John Roberts, secretary of state for citizenship.

Since the proclamation of the new act a year ago, February 1977, more than 200,000 persons have applied for citizenship. The response was so tremendous, in fact, that there was a backlog in the citizenship courts which resulted in appointments of more citizenship judges.

The time from the initial filing to the presentation of the certificate takes about three months under normal circumstances.

There is a new emphasis on being able to speak either English or French when you apply for citizenship. That was not necessary under old regulations where exemptions were made based upon age, marital status and length of residence in Canada.

Canada has a great deal of room to fill for enthusiastic, eager, new immigrants. And there is plenty of work, too, as long as we look. Many of us have relatives in the Netherlands who just might like it here. We are not saying that Canada is better...but this nation has something to offer and we have something to give.



## CCEF director visits West

The board of directors of the CCEF is pleased to announce that Fred VanderVelde, executive director, will be visiting Christian school communities in Districts 11 (Alta.) and 12 (B.C.).



The fund-raising, promotion trip will start in Thunder Bay on April 28 and will end in Terrace, B.C., on May 20, 1978. This will be Mr. Vander Velde's third trip to the Western provinces since being appointed full-time executive director of the CCEF in November, 1975.

The CCEF is the official fund-raising support organization for the National Union of Christian Schools (NUCS) in Canada and is committed this year in raising \$33,000 to underwrite the cost of new NUCS Canadian curriculum textbooks for our Christian schools who are members of the NUCS.

Mr. Vander Velde, is also a member of the Ontario Alliance of Christian Schools promotion committee and will present a 15 minute slide-tape presentation produced by the OACS District 10.

### Western Canada Tour

April 28-Thunder Bay, Ontario  
April 29-30, May 1-Winnipeg, Man.  
May 2-3-Calgary, Alberta  
May 4-Medicine Hat and area  
May 5-Lethbridge and area  
May 6-Calgary, Alberta  
May 7-Red Deer, Alberta  
May 8-Red Deer and Lacombe  
May 9-Rocky Mountain House, Alta.  
May 10-11-Edmonton, Alberta  
May 12-15-Vancouver, New Westminster and area, B.C.  
May 16-Kelowna and Vernon, B.C.  
May 17-Prince George, B.C.  
May 18-Smithers/Telkwa/Houston  
May 19-Terrace, B.C.  
For further information concerning this tour contact Mr. Fred Vander Velde, 1289 St. Frances Drive, Burlington, Ont. Telephone (416) 637-3694.

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by Rev. Ralph Heynen

## PASTORAL COUNSELLING

In 1960 Max Kaplan wrote a book on leisure in America. He indicates that our present society faces the problem of excess leisure time. Our forefathers had little time to spare. They viewed leisure time with a measure of scorn. A person who had time on his hands was considered to be a lazy person. The puritan fathers forbade various kinds of recreation because it was considered to be a waste of time. People were required to spend their time more fruitfully and constructively.

Today, however, there is much more time for entertainment and for recreation. The development of machines and the rise of automation have made it possible for fewer people to produce more products in a limited period of time. Modern inventions have made it so that there is very little back breaking work. Ditch digging, for example, has become largely the work of machines.

Today one man can adequately take care of a great deal of work which formerly took a whole crew of people. As a result, a number of people have been able to go into other lines of work. The working hours are much shorter. In 1800 the average work week was 84 hours. Today the average is a bit over 40. The trend for tomorrow indicates the possibility of a 4-day work week which would mean that there would be that much more leisure time.

So, it is important in our day that we find ways and means to make use of these nonworking hours. For some people this means sitting in an easy chair, turning on a T.V. set or reading a book or a magazine. For others it means that they have more time to take care of household chores and yard work. Some will find that leisure hours are filled with meaninglessness and boredom. They sit around and they have so little to do.

## THOUGHT FOR THE WEEK

**We often talk about problems. I wonder whether we shouldn't talk more about challenges. We've a tendency to think of the difficulties that come to us in life as unsurmountable problems. Let's think of them as challenges that enable us to move forward and to fulfill life's responsibilities.**

Free time for some has become an opportunity to take a second job in order to augment the family income. Some families faced with the high cost of living find that extra work has become a necessity. Others find that an extra job also solves the problem of leisure and the fact that people don't have to spend so much time together and as a result they have fewer conflicts. In a number of families the husband works during the day and the wife works the evening shift or the other way around.

Leisure time can be a constructive and a helpful thing in a family. One of the common complaints of couples is that they spend so little time working together at special tasks or sharing some interesting hobby or form of recreation. Some families have found togetherness through the use of a boat on the lake for cruising or for water skiing or activities of that sort. These activities can be shared by the whole family.

A couple I know rather well have found togetherness in building a recreation room in the basement, fixing up the lawn, making flower gardens, and making the home more livable. In fact, they are doing these things now in their third home. Each time they fix up a home and sell it at somewhat of a profit. Then they buy another older

## Use of leisure time

home and fix it up and they spend a great deal of time together at this project. It is a good project for them and it is helpful because they are both engaged in some kind of activity outside of their working hours that gives them a sense of working together.

The current generation of adolescents is gaining some real advantages in this way. In previous generations children often had to work hard on a farm or in a garden. Today adolescents have much more time to develop projects of their own in their leisure time. Some, I believe, are given too much leisure time. There must be a balance between work and play but they are learning to relax and many of our older generation only knew how to work; they didn't know how to play. Work is a way of life for them and some of them feel that it's the only way of life.

It's quite a shock to such workers when they have to retire or when they lose their job because their whole way of life has been geared to nothing but work. For most of us there is rather a strong work ethic that we build up within ourselves and we feel that we must work.

When work becomes mere involvement with a machine, people will lose much of the drive for work; there's nothing creative about running a machine. Dr. Menninger, the well-known psychiatrist from Topeka, Kansas states that this will also lead to an increase in mental and emotional problems. He said the puritans didn't have time for nervous breakdowns; they were too busy trying to keep life and limb together and so they worked hard and in this way they kept their sanity.

If the above is true, it presents a tremendous challenge also for the church and for the Christian community. It will be most important that the church channel this leisure time into constructive and creative work in the Kingdom of Christ. There has been much emphasis in community activities as far as the Christians are concerned. I'm happy to see that this is not largely a matter of the ministers going out and trying to gather in people for the church or trying to gain enough children for a vacation Bible School.

But this is done by the laymen and the women of the church and it is controlled by them. There are a number of those who have time, talents, abilities, and they surely have the willingness to serve in various ways within the church. I've had opportunity to meet with a number of consistories to discuss the methods of counselling in the care of souls. These men are deeply interested in becoming equipped to do the difficult task that is expected of them in the church. They often meet problems in the family or in counselling with youth or dealing with delinquents that cause them a bit of a problem and a number of these men have been willing to spend Friday night and all day Saturday in studying and working together in group sessions in order to become better equipped for their task.

The problems we face are that too few of our people know what to do with their leisure time. I know for a fact that in many homes too much leisure time has led to some very real problems between husbands and wives, parents and children. Spending time together is good if it's creative, constructive, and if it's used.

It's good for us that we have leisure time as Christians. We shouldn't feel guilty about not working all the time. We should learn to play but we should also learn to use our leisure time in a creative and constructive way to help to build the Kingdom of God for then it becomes something really worthwhile.



Readers ask:

## Rye Whisky and Stewardship

"I have something about a different aspect of stewardship. It is about the fact that farmers raise rye (and barley) which is used for whisky (and beer). I wonder if it is a good Christian practice for a Christian farmer to raise rye which goes practically all for liquor (and barley which goes for a great deal in the malting process.)"

D.G.

The writer asked for an answer "to this simple question". To the contrary, I think it's one of the most complex questions and is becoming more so as our society becomes more complex, and people and nations become more dependent on each other.

Of course, the underlying assumption in the question is that whisky is evil. Whisky is used by human beings in excess. Whisky is the source of alcoholism, poverty, physical abuse, crimes of many kinds, violence, etc. Whisky is automatically an evil which should be combatted by every Christian in every way possible. Perhaps a second assumption is that a Christian farmer should use his land, energy and other resources more stewardly to produce a crop which does positive good, like producing wheat for export to hungry peoples of the earth.

Let's ask some questions about others in the process of making whisky from rye, or from wheat, corn or barley for that matter. Although the farmer produces a basic product, he alone does not produce the whisky. The farmer's machinery dealer could ask himself "Shall I sell him a tractor? I know he's going to use it to cultivate the soil and then plant rye in it, which will eventually be processed into whisky." The seed salesman can ask "Shall I sell him seed? He plans to sell his crop to the distillery instead of the flour mills where it would be used to make wholesome hot breakfast cereals and whole grain breads." The fertilizer salesman and weed killer agent can ask themselves the same questions.

Then there is the manufacturing process. Can a Christian be a bookkeeper, receptionist, maintenance person, boiler engineer, salesman, order desk attendant, grounds keeper, for a distillery? And the transportation industry — Should the dock worker refuse to handle cases of whiskey, the truck driver refuse to start his truck, the railway engineer to move his train? Should the advertising forces, such as newspapers and T.V. refuse to review the advertisements? And so it goes on and on.

Eventually, we come to the end of the line. The product user, the consumer. What about this person? When he/she comes to the local liquor store (or the duty free international shop) what is the motive, the reason for a purchase of rye whisky? The number of people directly and indirectly involved in the production and consumption of whisky, is still really only one aspect of the issue. Everything in this world is related to everything else, and nearly everyone is dependent on someone else for his living, life style, survival, culture, meaning and even purpose in life.

It is becoming more and more difficult to find clean-cut answers to such questions as "What work and employment is really meaningful service to our society?" and "What products are really needed and make a God-honouring contribution to our lifestyle?"

More next week.



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**Acton:** Wilma DeGraaf, R.R. #2 Acton, Ont. L7J 2L8, 17 year old girl looking for a job in a store, small office, factory or farm within Ontario.

**Ancaster:** G. Struikma, 536 Carluke Rd., Ancaster, Ont. L9G 3L1. Telephone 648-1270. 16 year old girl looking for summer employment in the Hamilton area. Willing to learn.

**Beamsville:** Ed Renkema, R.R. #3 Beamsville, Ont. Telephone 563-8961. Would like summer job on dairy farm.

**Blyth:** JoAnne Passchier, R.R. #3 Blyth, Ont. N0M 1H0, Phone (519) 523-9538. 19 year old girl, grade 13 student, experience in household tasks, babysitting, mothers' helper, playground supervision, has license.

**Bowmanville:** Arthur Hiemstra, 104 Concession St. W., Bowmanville, Ont. 17 year old boy looking for outside work, preferably on a farm.

**Caistor Centre:** Evelyn Struyk, R.R. #3, Caistor Centre, Ont. L0R 1E0. Phone 957-2222. Mohawk College Student is looking for a secretarial job. Available April 17.

**Fenwick:** Dave Guetter, Fenwick, Ont. L0S 1C0. Phone 892-3784. First year Calvin College, experience in construction, farming, landscaping and driving.

**Guelph:** Bruce Adema, 196 Edinburgh Rd. S., Guelph, Ont. N1G 2J1 (519) 824-8529. Turning 16 in Sept. 160 lbs., 5'8" tall. Hard worker, willing to do anything anywhere in Ontario. Two years experience in Fish and Chip business.

**Hamilton:** Call Hamilton (416) 387-2701. Wanted summer jobs, preferably on the farm for girl, 15; boy, 14 for the experience, board and some pocket money.

**Huttonville:** Jackie Vandenberg, P.O. Box 55, Huttonville, Ont. L0J 2B0. Tel. 416-457-7089. 16 year old student likes summer jobs on a horse farm.

**Islington:** Agnes Vandergang, 4649 Dundas St. W., Islington, Ont. M9A 1A4. Phone 233-7452. Available early May-late August, Age: 20, 2nd year Chr. College student. Previous summerwork: Nursing Home, Pine Rest Chr. Hospital, Playschool. Interest: Handicapped Children. Preferred location: Toronto.

**Listowel:** Diane Hiemstra, R.R. #4, Listowel, Ont. N4W 3G9, phone (519) 595-4889. 18 year old looking for work in London, Ont. area, willing to work at anything.

**Mount Hope:** Karen Schotsman, R.R. #1, Mount Hope, Ont. Phone: 679-4944. Sales clerk or Office worker (Typing ability 50 words per minute.)

**Peterborough:** Martin Vellekoop, R.R. #5, Peterborough, Ont. K9J 6X8. Phone 939-6796. Male student 17 has had some experience to do anything. Would require room and board in Christian home.

**Ontario:** Responsible, very dependable 20 year-old students seeking summer employment of any kind, throughout Ontario. Dairy farm background, as well as floral design, greenhouse and housework experience. Write: Bernice Vandenberg, 206 Eldersveld, Calvin College, Grand Rapids, Mich. 49506. Phone: 616-942-9150, ext. 2345.

**Strathroy:** Darlene Zwart, 493 Dewan St., Strathroy, Ontario. N7G 3C6. Sixteen year old Christian girl seeking summer employment in a summer camp. Have a great interest in recreation and working with people (or any other related job). Able to work from June until August.

**Teeswater:** Hilda DeBoer, R.R. #2, Teeswater, Ont. N0G 2S0. 16 year old girl will do housework, babysitting, lawn mowing, garden weeding.

**Utopia:** Jane Borger, R.R. #2 Utopia, Ont. L0M 1T0. Phone (705) 424-9414. 17 year old girl — any type of work.

**Wellandport:** Alice Spek. General Delivery, Wellandport, Ont. L0R 2J0. Phone 386-6748 or 735-1156. 16 year old girl. Experience in baby-sitting, housekeeping etc., any type of work. Welland area preferred.

**Winona:** Terry Walma, 285 Winona Rd., Winona, Ont. Ph. 643-1889. Graphic Designer. Employment sought: Commercial art, Graphic design, Printing House.

## job MARKET

**Lacombe:** Calvin student, male 21 needs a job in the Lacombe-Red Deer area for the summer. Can start after Victoria Day. please reply to: Box 567, Lacombe, Alta. T0C 1S0 or 1815 Horton S.E., Grand Rapids, 49507.

**Vauxhall:** Clara VanderGaast, Box 750, Vauxhall, Alta. T0K 2K0. 16 year old student able to cook, housekeep, take care of kids, and can type or do some accounting. Can begin right after school is finished in June.

**Dollard des Ormeaux:** Andy Geleynse, 13 Mercier, Dollard des Ormeaux, P.Q. H9A 1H4. Phone: 514-684-7895. 16 year old high school student likes summer job in Ontario on dairy farm.

**Truro, N.S.:** 56 Farham Rd., Truro, N.S. B2N 2X8. I am 17 years old, would be able to start July 1st. Preferably on a dairy or beef farm.

## Help Wanted

**St. George:** Krijn Vandenberg, R.R. #2 St. George, Ont. N0E 1N0. Ph. 519-448-1512. Wanted a student for summer employment on dairy farm.

**Thousand Islands:** Ivy Lea Inn Ltd., Thousand Islands Parkway, Lansdowne, Ont. Needed 2-3 waitresses, plus one boy for ground maintenance. Call Burlington, 1-634-8144 or Thousand Islands 1-613-659-2329.

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## Ik wil wel naar de hemel

Op een zeer ongezochte manier kwam ik met een persoon in aanraking die zei: "ik wil wel naar de hemel. Ik geloof absoluut in een God die hemel en aarde geschapen heeft. Maar verder zijn er zoveel vragen die voor mij in mijn leven een grote puzzel geworden zijn: de drieëenheid, de maagdelijke geboorte van Christus, en dan al die ellende in de wereld- hoe kan God het allemaal toelaten? Toch geloof ik wel in een leven hiernamaals. En je wilt tenslotte ook wel van al die aardse ellende af. Ja, ik wil wel naar de hemel."

Ik vroeg hem toen of hij wel wandelde op de weg naar de hemel. Of hij wel geloofde in de vergeving van zonden, van zijn eigen zonden door het offer van de Heer Jezus Christus aan het kruis. Toen bleek het dat hij van zonde maar een heel vaag begrip had. Hij was een fatsoenlijk mens, en kon geen zonden bij zichzelf ontdekken. Wel bij anderen, en bij de overheid. Toen ik hem vertelde wat wij geloven over erfzonde, en niet alleen daadzonden, maar vooral ook zonden van nalatigheid, toen ik hem vertelde dat het niet alleen die ene toon is die we verkeerd aanslaan op de piano, maar ook dat hele lied dat we niet eens gespeeld hebben, die ons schuldig stellen voor God, werd hij wat minder mild in het oordeel over zichzelf.

Het is met heel veel mensen als met de Israëlieten in de woestijn. Dat was ook niet zo leuk. O, het is waar, God deed heel wat voor hen. Hij gaf hun manna, elke dag hadden ze genoeg te eten. En als er geen drinken was kwamen ze wel bij een oase of er kwam zelfs water uit een rots. Toch mopperden ze vaak, ook al kwamen er genoeg kwakkeles om hun honger te stillen. Och, ze hadden eigenlijk helemaal nog geen honger geleden en waren slechts ontevreden over de eentonigheid van het menu. Elke dag manna, en nooit eens wat anders. Dan dachten ze aan Egypte, daar hadden ze knoflook en uien, daar aten ze vissen uit de Nijl, daar vlogen de gebraden ganzen in hun mond. Dat was nog eens een land, en ze verlangden naar de "vleespotten" van Egypte.

Neen, er bleef nog heel wat te wensen over, en terug naar Egypte dat kon natuurlijk niet, en ze gingen verlangen naar het Beloofde Land, naar Kanaän. Daar was overvloed van melk en honing. En hebt u de druiven van Eskol wel eens gezien? Het water loopt u om de tanden. Er waren heel wat Israëlieten, die hadden een vreselijke hekel aan die reis door de woestijn en zullen wel eens gezegd hebben: wij willen wel naar Kanaän, dan zijn we van al die ellende en van de narigheid van de woestijn af. En toch... ze kwamen niet in Kanaän, toen de grenzen voor Israël geopend werden. Ze zouden wel naar de hemel willen gaan, zo te zeggen, maar ze kwamen er niet in omdat ze geen paspoort hadden, om het zo maar eens te zeggen. Ze hadden het paspoort van het geloof niet. En de Bijbel zegt: ze zijn door hun ongeloof in de woestijn gestorven.

De man die ik ontmoette zei wel: ik wil wel naar de hemel, maar toen we ernstig doorpraatten bleek toch dat hij het kinderlijk geloof in de Heer Jezus als zijn volkomen Zaligmaker, die de poort van het paradijs zelfs voor de moordenaar aan het kruis opende, nog niet bezat. Hij miste het paspoort om in dat nieuwe land binnen te gaan. Hij benadrukte net als zovelen, en hij haalde er Confucius nog bij aan, de gouden regel, die ook in de bergrede voorkomt: Alles dan, wat gij zoudt willen, dat u de mensen doen doet ook gij hun alzo! Ik vroeg hem of hij dan ook de eerste tafel van de wet wilde benadrukken. Geen ander goden, geen eigenwillige eredienst, heiliging van Gods Naam, en hooghouden van Gods Dag.

Zo hebben we een hele tijd doorgepraat. Vooral over het hebben van een kinderlijk geloof, om alles aan te nemen wat God in de Bijbel zegt, omdat God volkomen betrouwbaar is. En dat is toch geloven: aanvaarden wat iemand zegt, omdat hij volkomen betrouwbaar is. Geloven dat je een zondaar bent, en dat God de Vader Zijn Zoon zond om ons van onze zonden te verlossen, en dat de Heilige Geest ons troost met de zekerheid dat we in leven en sterven, naar lichaam en ziel, het eigendom zijn van onze getrouwe Zaligmaker Jezus Christus.

U kunt wel zeggen: ik wil wel naar de hemel, maar u moet echt het goede en geldige paspoort hebben, anders kunt u niet worden toegelaten. Niet ieder die zegt Heer, Heer zal ingaan in het koninkrijk, maar ieder die doet de wil van de hemelse Vader. Gods woorden moeten gehoord en gedaan worden. Er moet geloofd worden in Gods woorden, dan volgen de daden. De Israëlieten konden Kanaän niet binnengaan. Hun ongeloof kon de toegang niet verschaffen. Alleen het geloof kon dat doen. En de vraag naar dat paspoort blijft dan ook steeds van de grootste betekenis.

J. VanHarmelen

## Onderwijs in eigen taal

door John Best

*Canadian Scene's Parliamentary Correspondent.*

Canada's 10 provinciale regeringen zijn het er over eens geworden dat Engels- en Frans-sprekende kinderen het recht hebben onderwezen te worden in hun eigen taal.

De overeenkomst betekende een overwinning voor de Premier van Quebec, Rene Levesque. De andere provincies accepteerden het principe van gelijke taalrechten zonder ook maar te proberen Quebec te bewegen Bill 101 die Frans de officiële taal van Quebec maakt te wijzigen.

Aan de andere kant betekende de overeenkomst echter ook een nederlaag voor Levesque, omdat hij moest accepteren dat zijn "reciprocity formule" die hij zo vurig verdedigde tijdens een eerdere vergadering in New Brunswick niet door de andere premiers werd aangenomen. Onder "reciprocity" (wederkerigheid) zou Quebec toestaan dat kinderen die uit andere provincies kwamen in het Engels onderwezen werden als de andere provincies kinderen uit Quebec in het Frans zouden onderwijzen.

Een dergelijke overeenkomst zou een slag geweest zijn voor de federale regering en het zou precies gepast hebben in de plannen van Levesque om Quebec een onafhankelijke staat te maken. De federale Regering heeft er verschillende malen nadrukkelijk op gewezen dat het recht op keuze van taal in het onderwijs een onderdeel dient te zijn van een nieuwe Canadese Grondwet.

De andere Premiers gaven echter niet toe aan Levesque al zijn ze het ook niet eens met de federale Regering, omdat zij menen dat de federale regering zich bemoeit met onderwijs, hetgeen een provinciale zaak is volgens de British North America Act, Canada's Constitutie.

Toch was de Premier van Quebec in zijn schik met wat hij bereikt had. De indruk was gewekt dat de provincies de zaken gemakkelijker onder elkaar kunnen regelen dan via de federale regering.

De datum van die vergadering in Montreal moet niet uit het oog verloren worden. Een week er voor was Levesque kwaad uit een federaal-provinciale bijeenkomst in Ottawa gelopen omdat die vergadering alleen maar bedoeld was om reclame te

maken voor de komende federale verkiezingen, zo meende hij.

Nu kan hij en zal hij dus zonder twijfel aanvoeren dat de tegenwoordigheid van de federale Regering de vorderingen in besprekingen alleen maar in de weg staat. Als de provincies het gewoon onder elkaar doen, dan is de zaak zo rond. Hiermee kan hij echter ook weer niet te ver gaan, want aan het einde van die vergadering in Ottawa tekenden negen provincies en de federale regering een verklaring, een verklaring dus die door Levesque niet werd getekend.

Het belangrijkste principe waarover de Premiers het in Montreal eens geworden zijn is als volgt: "Ieder kind in een Frans-sprekende of Engels-sprekende minderheidsgroep heeft het recht onderwezen te worden in zijn of haar eigen taal, zowel op de lagere als op de middelbare school in alle provincies waar het aantal kinderen in gelijke omstandigheden dit mogelijk maakt". Hieraan wordt echter toegevoegd dat "in verband met grote culturele en demografische verschillen" iedere provincie zelf dit principe mag interpreteren en implementeren.

## PERSOVERZICHT

door Carl D. Tuyt

•De Minister van Financien heeft beloofd een nieuwe begroting te zullen voorstellen in het parlement. Chretien gaf geen specifieke datum maar gebruikte het woord "spoedig". In verband hiermee namen natuurlijk de geruchten omtrent een komende verkiezing toe. Er wordt een verkiezing in Juni verwacht.

•Het treurlied van de Canadese dollar gaat door zonder einde in zicht. Men verhoogde weer met een halfprocent het rente-tarief in de hoop de vermindering in waarde van de dollar te remmen. Het besluit had helaas niet de verwachte uitwerking.

•Joe Morris, de aftredende president van het Canadese Labor Congres pleitte in zijn afscheidsrede voor medezeggenschap van arbeiders in het economies beleid. Morris citeerde de Europese bedrijfsraden als voorbeeld.

•Dr. Best, mede-ontdekker van het insuline waaraan ontelbare suikerpatienten hun leven hebben te danken stierf in Toronto op vrijdag 31 Maart.

•President Carter heeft zich gedurende zijn buitenlandse reis weer eens scherp uitgelaten over de Zuid Afrikaanse apartheidspolitiek. In Liberia sprak hij over een eventuele konferentie waarin alle partijen in Rhodesia zich om de vergadertafel zouden scharen. Hij bood aan dat Amerika met Engeland als gastheren voor die konferentie zouden willen fungeren. De vier leden van de voorlopige en nieuwe regeringsraad in Rhodesia zegden toe dat zij het voorstel in overweging wilden nemen.

•De Amerikaanse president heeft ook aangekondigd dat hij een beperking van loonsverhogingen wil doorvoeren voor de meer dan 3½ miljoen ambtenaren. Loons-

verhogingen voor het komende jaar zouden dan niet meer dan 5½ procent mogen bedragen. De vakverenigingen die hier bij betrokken zijn hebben alvast heftig geprotesteerd.

•Het broeit nog steeds in de Ogaden woestijn. Somalia guerrilla strijders blijven zich verzetten tegen de Ethiopische bezetting. Ethiopie heeft gedreigd met een invasie als de wapens niet zullen worden neergelegd.

•En over wapens gesproken: er wordt beweerd dat President Carter op het punt staat om aan te kondigen dat de produktie van de neutronen bom zal worden uitgesteld. Er wordt op het ogenblik druk op hem uitgeoefend van de zijde van de Europese geallieerden om de produktie aan te vatten.

•Er wordt verwacht dat de Israëlische Minister van Defensie, Ezer Weizman weer naar Cairo zal gaan om tenminste het gesprek tussen Israël en Egypte gaande te houden. Er wordt weinig resultaat verwacht omdat Begin nog steeds weigert om zelfs maar over ontruiming van veroverde gebieden te spreken.

•De Paus heeft in een toespraak tot 15000 personen gepleit voor de vrijlating van Moro die in Italië door de Rode Brigade in gijzeling wordt gehouden. Veertien leden van deze revolutionaire beweging stonden inmiddels terecht in Turijn.

•"Het Beste" (Reader's Digest) van April geeft een middel tegen eenzaamheid: als u denkt dat niemand het iets kan schelen of u nog leeft, probeer dan eens een paar afbetalingstermijnen voor uw auto over te slaan. En in Quebec hoeft niemand een rekening te betalen als die niet in het Frans geschreven is.



## Harmonium-electronicum-orgel

door Mr. Verplanke in de  
Wekker

### Het harmonium

Aan de wieg van het muzikale leven der gereformeerde gezindte stond het harmonium. Ten dienste van de jongere generatie moge worden vermeld, dat het harmonium een muziekinstrument was, waarbij - als in een harmonica - lucht werd geblazen langs metalen tonggetjes die door het vibreren een bepaalde klank voortbrachten. De lucht werd in windbalgen gepompt door middel van twee treeplanken en door het uittrekken van een registerknop werd een rij tongen toegankelijk gemaakt voor de winddruk. Elke rij tongen heette een "spel". Je had drie-, vier-, soms vijfspelharmoniums, met octaafkopelingen, en als je alles open zette - dat kon ook worden bereikt door kniezwellen opzij te drukken - was het trappen geblazen...

Hele generaties zijn bij het harmonium groot gebracht. In het gereformeerde gezin paste geen piano, zijnde het instrument dat in cafe's - aangeduid als: kroegen - werd gebruikt en waarbij zelfs werd gedanst! Neen, in de gereformeerde huiskamer ontbrak zelden een harmonium, ten onrechte ook wel huisorgel geheten omdat het hetzelfde klavier had. In de volksmond noemde men het een "jammerhout", maar hele geslachten leerden er de beginselen der muziek op. Het bevatte allerlei mogelijkheden: de Diapason, de Viola, de Aeoline, de Voix Celeste, en het werd pas echt mooi als je de Vox Humana uittrok die de klank via een windmole die gevoelsvol kon laten bibberen. Op de lessenaar ontbraken nimmer Worp's harmonisaties van de psalmen - op hele noten! - en de liederenbundel van Johan de Heer. En wie van de oudere lezers zal niet met enige weemoed terugdenken aan de zondagavond-samenzang van het gezin bij het piepend getrap van de muzikaalste in de familie?

Het harmonium is vrijwel verdwenen. Dat is jammer: het was een eerlijk muziekinstrument, dat toegang gaf tot de echte orgelmuziek. Het is ook begrijpelijk: de windbalgen begonnen bij het ouder worden lekkages te vertonen door de ongelijkmatige lucht-inbrenging en reparaties werden kostbaar. Bovendien nam de afkeer tegen een piano af, toen men ontdekte, dat voor dat instrument niet alleen jazz-muziek (dansmuziek!) was geschreven, maar ook componisten als Mozart en Beethoven er voor hadden gecomponeerd, zij het dat hunlieders godsvrucht minder hoog moest worden geacht dan die van Bach - al werd het beluisteren van de Mattheus toch nog minder wenselijk geacht - en Händel om van

Adams (De heilige stad!) maar te zwijgen.

In die tijd - de jaren na de oorlog - kwam bovendien de electrotechniek op en de technici slaagden er in, geluid te produceren door magneetjes aan het trillen te brengen. Kenden we voor de oorlog het Hammondorgel al, nu duurde het niet lang, voordat de markt overvoerd werd met instrumenten, die veel meer mogelijkheden boden dan een harmonium, dezelfde omvang hadden en bijna met een kerkorgel konden worden vergeleken: twee manualen met een pedaal, soms in de vorm van een aantal stokken waar men de (veelal ongeschoeide) linkervoet beurtelings op kon laten neerzakken. Men hoefde niet te trappen en als men het huisgezin niet wilde hinderen, kon men een koptelefoon opzetten, zodat alleen de speler zelf kon luisteren. De mogelijkheden waren oneindig: je kon er alles mee imiteren, niet alleen kerkorgelstemmen, maar ook complete drumbands met allerlei maatslagen, carillons en hoempage-doe.

Het electronicum ging er in als koek. Je hoefde immers maar nauwelijks muzikaal geschoold te zijn, of je kon al op een electronicum terecht. Voor een harmonium werd nog enige scholing gevraagd, maar iedere "liefhebber" - zo heette een amateur-musicus - kon op een electronicum terecht. Anderzijds kon je op een electronicum de hele orgelliteratuur kwijt. En zo deed dit instrument om des gelds wille ook zijn intree in de kerkgebouwen. Het was in aanschaf goedkoper dan een orgel, de geluidsomvang was schier onbegrensd en als je het geluid maar liet bibberen, viel het amateurisme van de bespeler minder op dan dat van de organist. Zo werden preken over echtheid, eerlijkheid, oprechtheid omlijst met surrogaatklanken, die de indruk moesten wekken, dat er van een orgel sprake was. Net een orgel, zei de goe-gemeente.

Maar het was geen orgel! Er vond geen toonvorming plaats, het geluid vermoelde door het luidsprekerkarakter van de toon, de ziellose klank had niets met muziek te maken en wat voor vele gemeentelieden belangrijker was: het bleek een duur instrument. Na een bepaald aantal jaren ontstonden in deze verfijnde draadjeswinkels mankementen, hulp van een electricien bracht slechts tijdelijk baat, de restwaarde was nihil en het hele geval verhuisde naar de oud-ijzerhandelaar. Zelfs in de huiskamers begon het electronicum te vervelen en muziekscholen bevorderden het gebruik van violen en blokfluiten.

### Het orgel

Daarmee brak de tijd weer aan voor het aloude orgel, koning der muziekinstrumen-

ten, trotseerder der eeuwen, tijdelijk bedorven door de pneumatiek, daarna tijdelijk verdreven door het electronicum, nu weer in volle glorie in heropkomst. Allereerst in de kerken. En vervolgens in de huiskamers. In toenemende mate doet het kleine orgel zijn intree in woningen. De advertiekolommen geven er blijk van: verschillende orgelbouwers leveren een of meer standaardmodellen, anderen leveren bouw pakketten, een enkeling stelt zelfs zijn werkplaats beschikbaar voor orgelbouwers. Het is een verheugende ontwikkeling.

De grote propagandisten voor het orgel zijn uiteraard de organisten. En zij waren en zijn het, die - met alle respect voor hun goede bedoelingen - niet zelden de kerkelijke gemeenten verleidden tot de aanschaf van "veel orgel voor weinig geld". Hoe meer stemmen, hoe beter: tenminste vijf op elk manuaal en tenminste twee in het pedaal. Of dat voor de begeleiding van de gemeentezang nu werkelijk nodig is, is de vraag. Als vuistregel pleegt men uit te gaan van een stem (exclusief pedaal) op vijftig zitplaatsen en niet zelden is een eenvoudig en kwalitatief goed positiefje al voldoende om de gemeentezang te begeleiden. Zelfs met een piano - een niet minder eerlijk instrument - kan men het ver brengen.

Maar werkelijk: Niet in iedere kerk hoeft een Doelen- of Bavo-orgel te staan. Het gaat niet om concerten, noch om de bevrediging der behoeften van organisten, maar om begeleiding van de gemeentezang van enkele honderdtallen, soms slechts enkele tientallen gemeentelieden.

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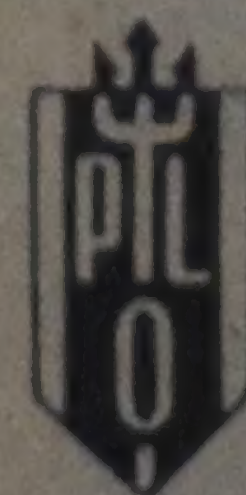
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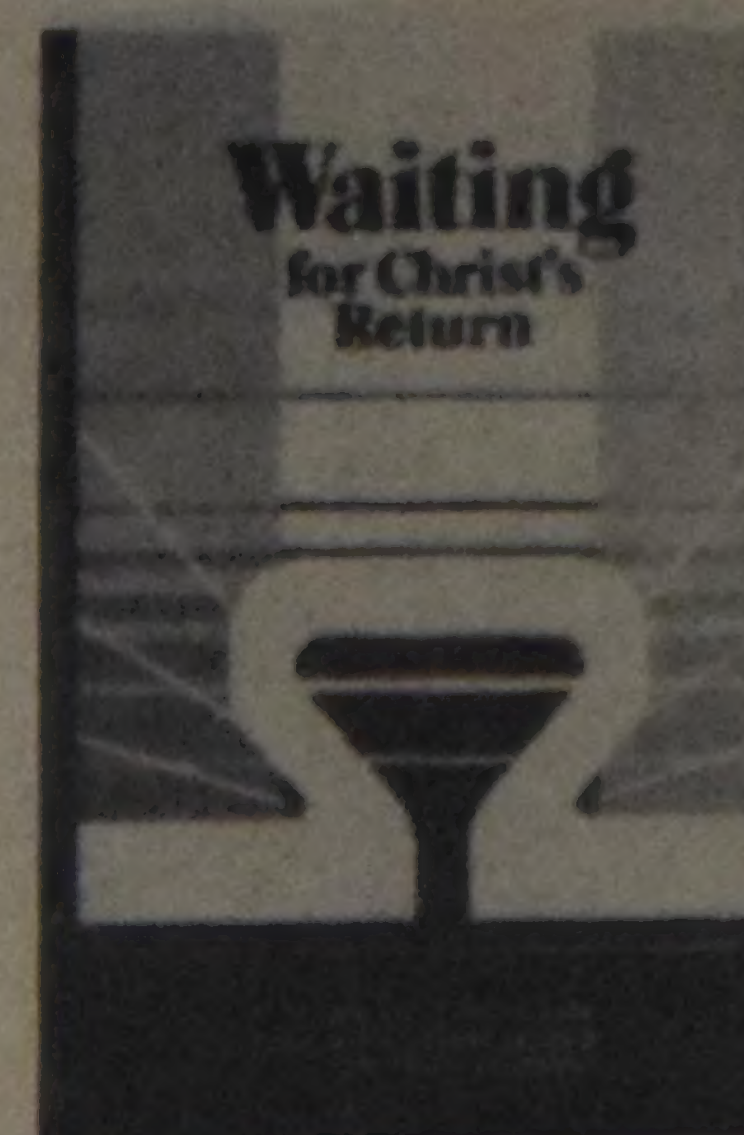
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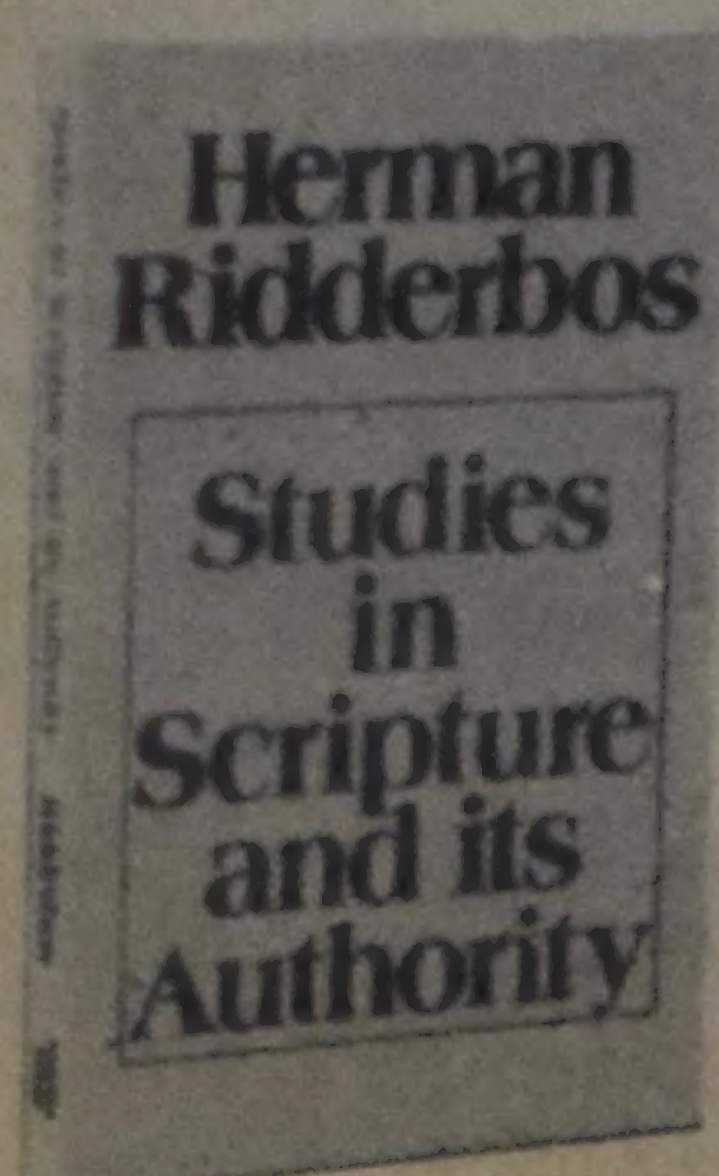
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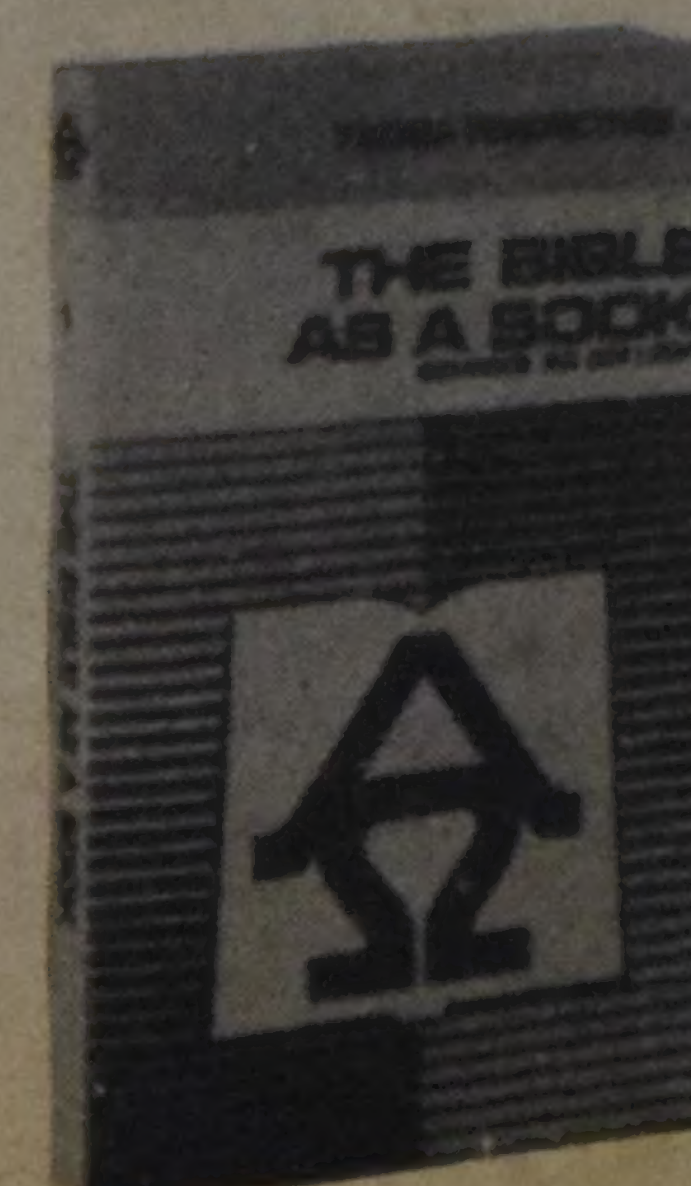
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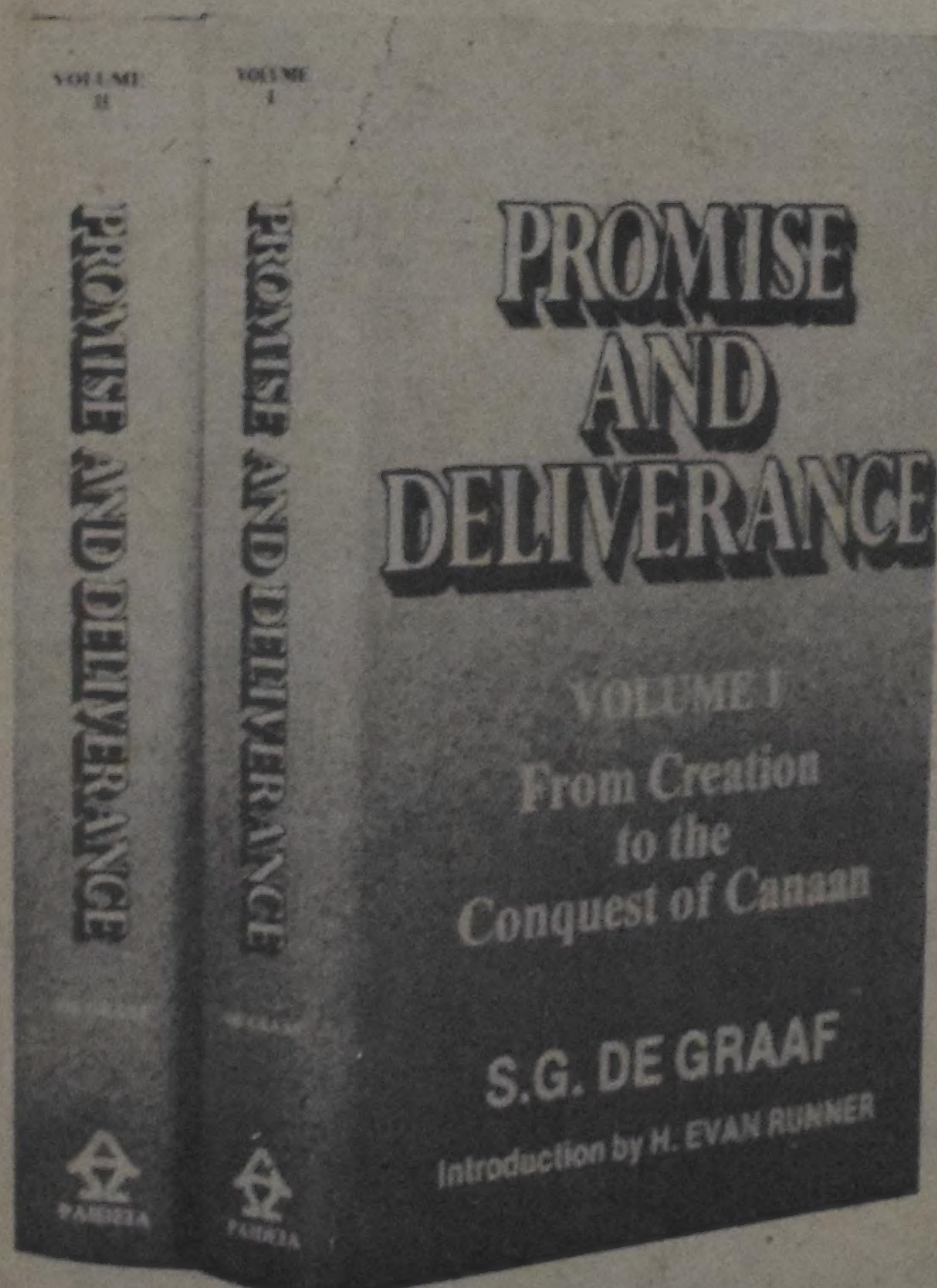
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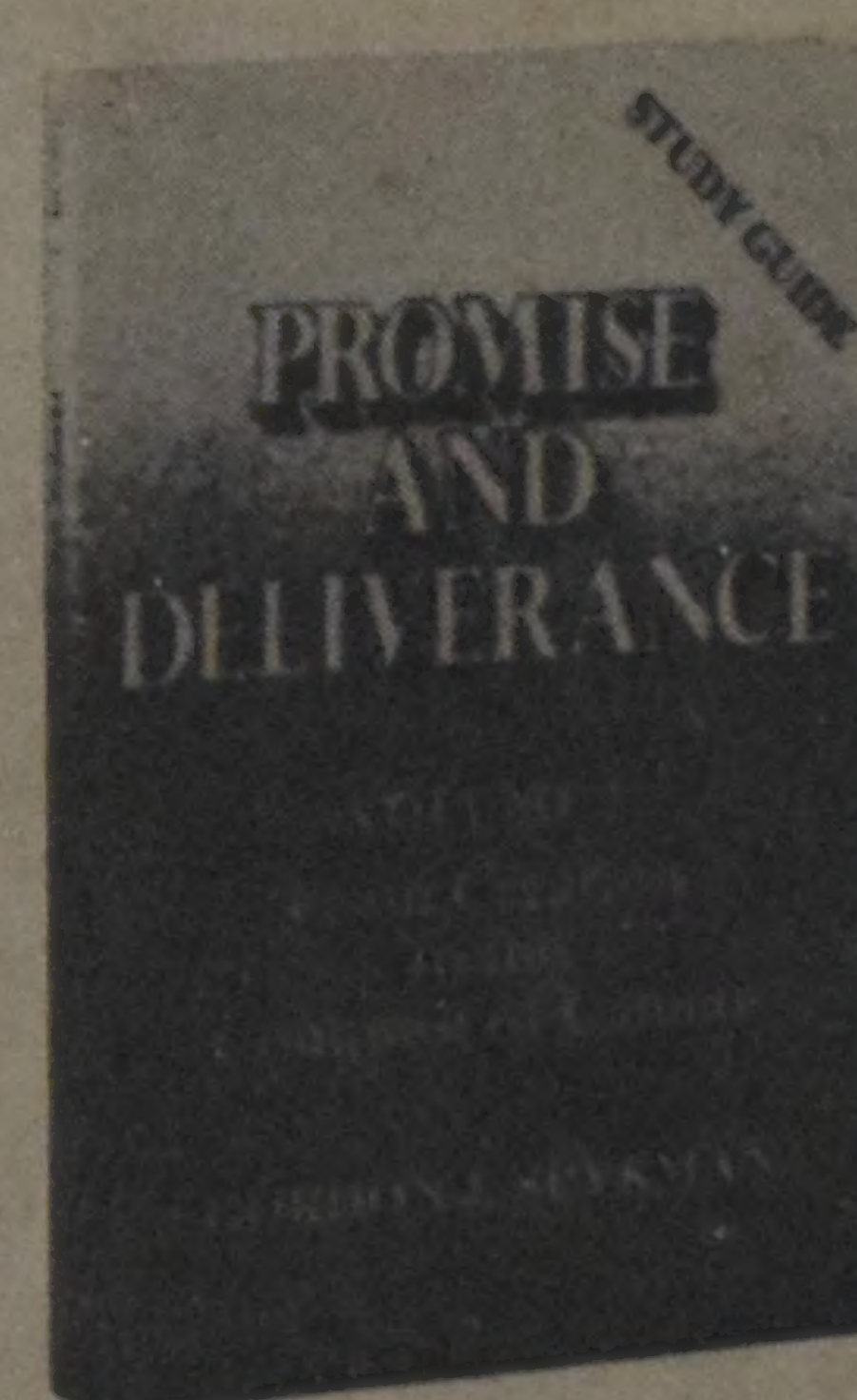
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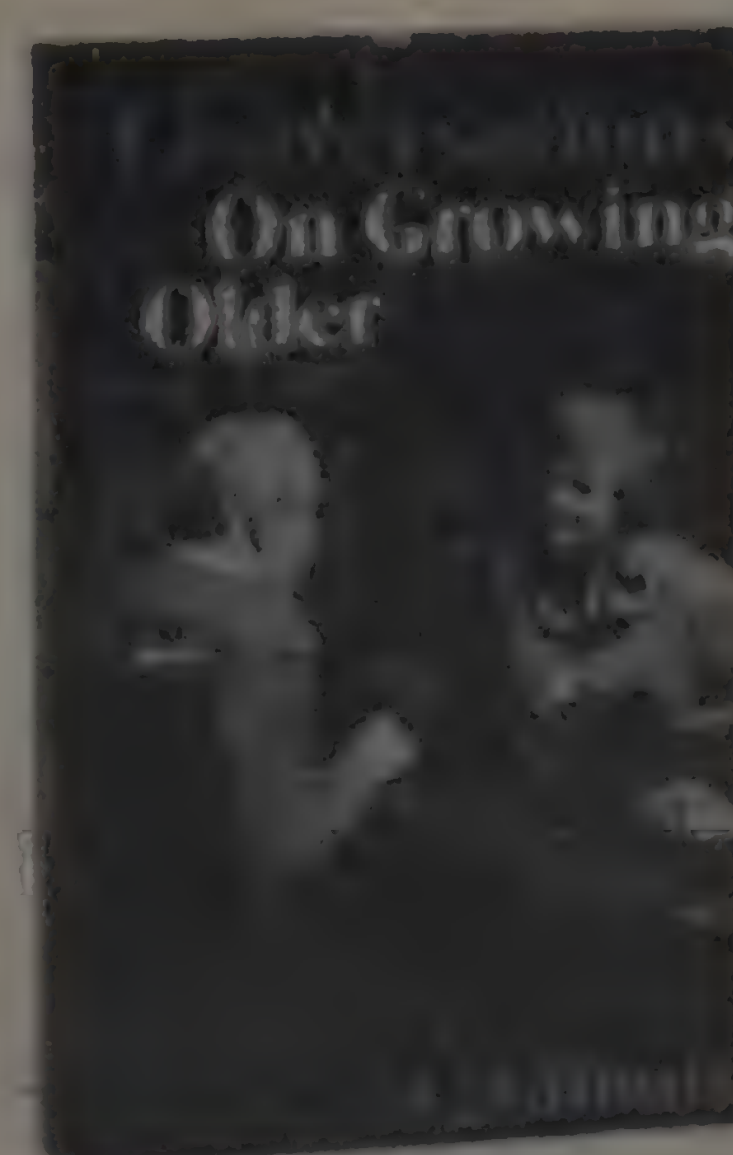
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# de levens geschiedenis van Pieter Vermeulen door G. Verhoog

Gemeente Velsen ©

11

"Gemiddeld zijn er honderd-vijftig schoolgaande kinderen, maar deze komen niet elke dag, want er is immers geen leerplichtwet of iets dergelijks. De aardbeienpluk, de bramenpluk of het melken van de geit of spitten van een stukje grond dat moestuin moet worden — dit alles hoort tot het werk van de kinderen en gaat voor. Iets niets voor hen te doen dan gaan ze naar school, waarschijnlijk voor tijdverdrijf. De vaders hebben hun werk bij het kanaal en de vrije Zondag in de kroeg; de moeders hebben genoeg te doen met hun vaak uitgebreide kinderschaar en de niet minder uitgebreide schaar varkens en kippen plus elke dag zorgen dat alles te eten heeft. Wat mijn eigen werk op de Heide betreft: ik heb de taak om rotsen te ploegen..." Hij ziet even naar buiten met een moede lach om zijn mond. "In de Bijbel staat: werp uw brood uit op het water — verwacht dus niet dat je er iets van terug ziet en doe wat je hand vindt om te doen al schijnt het geen doel te hebben; welnu: dit alles is hier grandioos van toepassing. Het wonderlijke echter is, dat ik elke dag weer nieuwe moed heb, door te gaan en ik steeds kracht ontvang voor dit wel heel zware werk."

"Hoe moet ik mij het kerkelijk leven hier voorstellen?" vraagt Pieter, die doorheeft, dat hij ook een ploeg in handen krijgt om rotsen te ploegen, "de Heide is een tijdelijke nederzetting en daar kom ik werken, maar Velsen en Beverwijk? hoe is het gewone leven hier?"

"We zijn op de Heide verstoken van alles, wat te maken heeft met beschaving en geordend maatschappelijk en kerkelijk leven," vertelt de heer Lindhout, "het is hier een landstreek die bijzonder boeiend is, maar je moet er open ogen voor hebben. De kanaalplannen ken je, welnu: het eerste stuk dat is gegraven ligt pal aan zee; als de sluisen gereed zijn, wordt het nog dichtgehouden. Hoofdzaak is dus het sluiswerk en de havenhoofden. Daar zijn wat hutten gebouwd en kunnen we misschien over enige tijd ook spreken van een nederzetting of gehucht of dorp — wie zal het zeggen? Wie kan voorspellen hoe het zich hier gaat ontwikkelen? Het mag zich niet ontwikkelen van Amsterdam, maar je kunt de tijds-ontwikkeling niet tegenhouden. Dit schoolgebouwtje is het enige punt van samenkomst en de mensen die zich hiervoor interesseren, komen trouw Zondags naar de diensten en het merendeel van de kinderen ook, maar wees op je hoede." Hij schiet in de lach, neemt een nieuwe sigaar, na Pieter ook te hebben aangeboden. "Ik zal je eens iets vertellen als voorbeeld: De Paardekop is de bijnaam van een spitter — wie heeft hier geen bijnaam! — Die man woont ergens in een keet, alleen. Lijkt wel een kluisenaar. Ik had hem Zondags een paar keer in de evangelisatie-samenkomst gezien en daarna niet meer, daarom zocht ik hem op. Hij was bijzonder gewillig en beloofde trouw elke Zondagmorgen te komen, wat hij een paar keer deed en toen weer prompt ophield, dus ging ik weer naar hem toe. Nu, de Paardekop was onder een hoedje te vangen en een toonbeeld van fatsoen. Hij wilde wel komen, graag zelfs, maar hij had geen jas en wilde in zijn werkboezeroen niet naar de samenkomst. Met een sprekende blik op mijn jas, zei hij. "U hebt wel een mooie jas..." Waarop ik, thuisgekomen een jas van mij opzocht en hem bracht: "Asjeblieft, die is voor jou en nu komen." En jawel, daar zat hij maar nauwelijks was ik begonnen of de man kreeg een hoestbui, niet zomaar van uche, uche — nee, ik dacht dat het hele gebouw in elkaar zou storten. Dit ging de hele

dienst door, de volgende Zondag opnieuw, dus toog ik weer naar de keet en zei, dat hij zolang die hoestbuien bleven, beter thuis kon blijven en dit was nu juist, waarop hij had zitten spinnen; die hoestbuien waren lalie, dat kon je zo horen, maar ik had gezegd dat hij niet meer moest komen zolang hij die buien had en wie kan zeggen hoe lang een mens zal hoesten? Maar hij had de jas."

Pieter knikt; er staat hem wel iets te wachten, dat heeft hij door. "Is hier ook een Zondagsschool?"

De heer Lindhout schudt het hoofd. "Het is de bedoeling, want we zitten erom te springen; misschien kan je er mee beginnen; de heer Capadose is er sterk voor en zal je wellicht advies kunnen geven."

Advies vragen — Pieter weet van zichzelf, dat hij behoorlijk eigenwijs is, maar welke onderwijzer is dit niet? Hij heeft een plan, dat plan vermenigvuldigt zich nu reeds en hij houdt van soevereiniteit in eigen kring. Is er iets bijzonders waar hij geen raad mee weet, dan kan hij adviezen gaan inwinnen, maar — zolang mogelijk zelf doen, zelf werken.

"De kerken van Velsen en Beverwijk, hoe staat het daarmee?"

Een zucht van de heer Lindhout. "Velsen heeft een ultra-moderne predikant," zegt hij langzaam, "jammer. Beverwijk vraagt elke Zondag predikanten van diverse pluimage; er bestaat een kring van Darbysten die nogal in trek is, maar als we naar een kerkdienst willen zoals wij graag zien en horen, dan moeten we naar Bloemendaal, naar domine Steinfort. Een hele wandeling, maar het is de moeite waard en vaak hebben we een stevige prediking nodig, want het is hier op de Heide meer geven dan ontvangen in geestelijk opzicht en in materieel opzicht eveneens, vergeet dit niet."

Als Pieter afscheid neemt en terugwandelt naar de lege woning die nu van hem is en waar hij over twee dagen zal beginnen, staat hij nog even stil voor het houten gebouwtje. School, kerk, zondagsschool, avondschoon, catechisatielokaal, evangelisatie — huisbezoek, wat een taak, wat een arbeidsveld. Het is wel de vraag of de velden wit zijn om te oogsten — dat betwijfelt hij enigzins. Het zal beter zijn te beginnen met het brood op het water uit te strooien...

Hij ziet omhoog, naar de donkere lucht, waar een briljante sterrenpracht zich boven hem uitspant. Onwillekeurig denkt hij aan eeuwen geleden, toen Abraham onder eenzelfde sterrenpracht stond — ook op een avond, dat hij geheel alleen was en het leven voor zich zag. Wat doet een mens, als hij voor dingen staat die volkomen in de mist liggen en tegelijk zo helder als het daglicht zijn? Wat begint hij hier? Een hopeloze taak, een afschuwelijk moeizaam, eenzaam en arm bestaan; een leven van teleurstelling en uitputting van de geest. Waar doet hij het eigenlijk voor; is het leven de moeite waard geleefd te worden? Waarom zal hij zijn leven zo inrichten? Telt een leven van zware zorg en arbeid zoveel op tegen een leven van vreugde en zorgeloosheid, van een prettig bestaan in een geordende stad?

Hij heeft Amsterdam verlaten en de Heide gekozen; wat heeft hij gedaan? Hij brengt straks een jonge vrouw, zijn vrouw naar een oord van armoede en miskenning — waar doet hij het voor? Is het de moeite waard?

Hij loopt langzaam naar binnen; de lege woning door, de twee povere schoollokalen. De schoolbanken staan sfordig tegen elkaar; daar is het schot, dat hem herinnert aan te houden kerkdiensten. Kerkdiensten! De mensen moeten van God horen, ze moeten weten waarom zij leven, ze moeten leren dat

het leven de moeite waard is, dat het waarde heeft.

Dat moet hij deze haveloze troep mensen leren, deze zwaar gedegeneerde, deze mensen, waar niemand mee te maken wil hebben, stomme arbeiders, soms minder dan dieren geacht.

Dit is zijn taak — hoe zal hij dit kunnen volbrengen.

Zijn taak, jawel — wie zegt hem, dat het zijn taak is, dat hij dit moet doen? Hij is jong en veerkrachtig; de ervaren meester Meyer kon het niet volbrengen; is het arrogantie die hem doet geloven dat hij het wel kan? Hij loopt langzaam door de open gang, staat weer buiten. Het is nu geheel donker geworden; in de verte bij het graafwerk ziet hij enige lichten, de Heide ligt in een donkerte, die hem plots doet huiveren.

Het is tijdelijk, maar negen jaren kunnen lang duren. Zijn gedachten springen terug naar de winteravonden, de zomeravonden bij hem thuis en bij de familie Plomp — gezellige en plezierige avonden waren het. Tegelijk denkt hij aan het terughouden van sommige eigen gedachten als hij bij de familie Plomp was: voorzichtig met uitingen over geloof en kerk, die wat aan het moderne denken grenzen; de oude heer Plomp is zwaar van opvatting terwijl Pieter zelf van mening is, dat God als een toezienende voogd wel iets door de vingers ziet.

Mietje deelt de sombere geloofsinzichten van haar vader niet, maar wel bezit zij het rotsvaste geloof in God, die het mensenleven bestuurt.

Als vanzelf is Pieter in contact gekomen met deze familie door zijn vrienden; als vanzelf heeft hij twee aanbiedingen ontvangen voor een baan zonder enig solliciteren; als vanzelf is hij hier gekomen en zal hij binnenkort trouwen — alles als vanzelf. Is dat het volgen van de leiding in het leven? Mietje geeft het stadse leven met vriendinnen op en ruilt haar plezierig bestaan voor een tijd van zorg en moeiten — als vanzelf, als offert ze niets. Is dat het geheim van het blijmoedige leven? Kinderlijk zorgeloos omdat er een Vader in de hemel is, die alles vast in handen houdt?

Het leven is niet meer dan moeite en verdriet, zegt de Bijbel, maar het kan ook een bloemenhof worden als de mens bloemen zaait; als men een taak vindt die waard is vervuld te worden. Dan krijgt het leven waarde, dan kan met later het leven aan God teruggeven in de zekerheid, gewoerd te hebben met de krachten en mogelijkheden, die God alleen geeft. Dit is het levensdoel van de christen. Hoe is de gelijkenis uit de Bijbel? God geeft ieder mens een talent en de mens kan ermee doen wat hij wil: hij is geen stok of blok; hij is een levend wezen met vrije wil. Hij kan het talent in de grond stoppen en hij kan ermee werken, maar in elk geval heeft die mens later aan God te vertellen wat hij ermee gedaan heeft, of hij het waardevol heeft gemaakt.

Pieter Vermeulen ziet weer omhoog naar de sterrenhemel. Over alles heen zien naar God, dat is de enige weg om ongedeerd door het leven te gaan. Het is hem deze avond, als staat hij op een keerpunt: met God of zonder. Hij koos reeds met God wat zijn werk betreft. Hij betreedt als mens de arbeidstuin van Gods Koninkrijk.

"Gaaf U met ons," is de bede in zijn hart, "zonder U kunnen wij niet optrekken naar een land met zoveel moeiten, zonder U wil ik niet gaan — nu pas besef ik, dat de mens niets kan uit zichzelf al heb ik dit vaak gemeend; als Gij met ons gaat, wie zal ons dan verhinderen? Dan reizen wij onze levensweg met blijdschap — grote blijdschap zelfs."

**10** En nou krijg jij een slag op je hersens," schettert Tijs, als een snelle rat opspringend; in een ogenblik staat hij boven op de bank en beukt met zijn lef op het hoofd van Govert, die achter hem zit.

"Meester!" krijst Govert, "hij slaat me weer!"

De lef is al kapot; met zijn kleine vuisten slaat Tijs in het wilde weg, wat Arjen doet brullen: "Meester, nou slaatie mijn ook en ik heb niks gedaan!"

De meester, Pieter Vermeulen heeft de kleine woestelingen reeds van elkaar getrokken, wat niet direct gemakkelijk is, want er zijn veel supporters:

"Tijs, geef em van jetjel Govert, slaan derop los, geef die sallemander op z'n kanes!"

"En nu stilte," valt de zware stem van de meester in, "op de bank gaan zitten en leien voor je."

"Maar die vuile..."

"Mond dicht!" De meester ziet Tijs even aan, wat Tijs niet de mond doet sluiten maar opvallen van schrik. Als de meester zo streng kijkt...

"k Heb een buil op me kop," deelt Govert mee. Voor de meester het kan verhinderen, is hij op Tijs toegevlagen en geeft hem een fikse stomp, de tweede stomp wordt handig door Tijs ontweken en deze raakt Heiltje, die met grote ogen toeziet, maar het nu op een brullen zet: "Meester, hij stompt me — o kijk es, ik bloei helemaal! Meester!"

"O! gillen de andere meisjes, "nou bloei je dood, nou zal je die lillike Govert es effies doodslaan!" Ze stormen op Govert af, die de vrouwelijke invasie ziet aankomen en opspringt om naar buiten te rennen. De deur klappt achter hem dicht en met wilde sprongen stuift hij door het lage onkruid weg van de school.

"Nou gaan wij ook," kondigen de andere jongens aan, over elkaar rollend om bij de deur te komen, maar dan is de meester daar met een paar fikse handen, die hen bij de armen grijpen en op de bank terugzetten.

"Zitten en zwijgen," beveelt hij nadrukkelijk.

"Waarom?" vragen de jongens verbaasd, "we willen naar buiten, we vinden er hier niks an."

De meester staat voor de oproerige klas; hij moet zich beheersen niet in een schaterlach los te breken: dit stelletje jonge grut, woedende blikken en tegelijk verwonderd dat ze niet mogen doen wat ze willen, breng hen dit eens aan hun verstand. De maatschappij in het klein.

"Die lillike Govert is lekker vort," mokt Tijs, maar hij zwijgt meteen weer, als de meester naar hem kijkt.

"Zo," zegt de meester, als het rumoer wat is bedaard, "nu kunnen jullie tenminste verstaan wat ik ga zeggen. 't Is zo lastig, vinden jullie niet, als je niet kunt horen wat er gezegd wordt." Hij overziet de twee klassen vol roerig kielgoed, dat onder zijn beheer tot een rustig volkje moet opgroeien: is dit een schoolklas te noemen? Een groep havelozen in de leeftijd van zes tot tien, elf jaar; kinderen, die de orde van het leven, van een maatschappij met normen niet kennen omdat ze nooit anders hebben beleefd dan getier en gevecht. Stumperds, denkt de meester, jullie kennen het woord orde niet eens, jullie weten niet wat orde is, hebben dit nooit beleefd; ik moet jullie eerst orde leren en dan pas kan ik beginnen met lezen en schrijven te leren...



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## Notes of Thanks

**BEKING:** We would like to express our sincerest thanks to our children, relatives, neighbours and friends who remembered the occasion of our 25th Wedding Anniversary with gifts, cards and wishes. Thank you for your thoughtfulness in making this day a happy one.  
Dine and Gerrit Beking.

**HAMMING:** We sincerely thank our children, grandchildren, relatives and friends for making our golden anniversary a day we will never forget. Also thank you for the many cards, letters, flowers and gifts. Above all we thank the Lord for his blessings in all these years.  
Mr. & Mrs. G. Hamming, 544 Warren Ave., Victoria, B.C.

**REGNERUS:** Bob and Edith wish to thank all relatives and friends who made their 25th wedding anniversary a very happy day. Smithville, Ont.

**SMITH:** We wish to express our heartfelt thanks to all our children, relatives and friends for making our 50th Anniversary such a blessed day to remember. Also thanks for the flowers, many cards, letters or visits. Above all we thank God for His blessings in the years past, and pray for His blessings in the years to come.  
Mr. & Mrs. T.J. Smith, 35 Aldborough Ave., St. Thomas, Ont. N5R 4S8.

## Births

**ADEMA:** Martin & Tracy thank the Lord for the blessing of their second child, a son, named NATHANIEL MARCEL, 7 lbs. 11 oz. born on March 28, 1978. A brother for Kimberly. 15th grandchild for Mr. & Mrs. S. Adema. 2nd grandchild for Mr. & Mrs. W. VanderKooy. 6th great-grandchild for Mr. & Mrs. H. DeHaan.

**BATTERINK:** Thankful to God, the Creator and Giver of Life we are pleased to announce the safe arrival of STEVEN LAWRENCE born March 30, 1978. A brother for Marcia, Cinthia and Daniel.  
Hank and Aly Batterink, 376 Norwich Ave., Woodstock, Ont. N4S 3W3.

**GORRINGE:** With thanks to our Heavenly Father we are pleased to announce the safe arrival of our baby girl on March 24, 1978, SHANNON DENISE. Greatful parents are Brian and Helen Gorringer (nee Lopers), a wee sister for Jason. Guelph, Ont.

**KAASTRA:** With thanks to God, Terry and Anne Kaastra are proud to announce the birth of their son, MICHAEL DUANE, 7 lbs. 11 oz., born March 17, 1978. First grandchild for Mr. & Mrs. Sid Kaastra of Clinton and ninth grandchild for Mr. and Mrs. Wobbe Bylsma of Blyth. First great-grandchild for Mr. & Mrs. Len Hordyk, St. Catharines, and another great-grandchild for Wed. T. Venema, The Netherlands. R.R. #4, Goderich, Ont.

## Births

**LEMSTRA:** With thankfulness to God, the Creator of Life, John and Anne Lemstra (nee Hessels) are happy to announce the birth of their first child, a son, DAVID JOHN, born March 29, 1978. First grandchild for Mr. & Mrs. Peter Hessels, Dunnville, Ontario and for Mr. and Mrs. John Lemstra, Grimsby, Ontario.  
160 Washburn St., Northboro, Massachusetts, 01532.

**MAAS:** Bruce and Ada (nee Zwaal) happily announce that God has blessed their home with the safe arrival of another daughter AMY COREEN born March 23, 1978. A sister for Miranda, Jennifer and Bruce Jr., 348 Voddan St., Brampton, L6V 2N2.

**VANDEZANDE:** Ben & Ena and Joshua have been given a daughter and sister, DANIELLE NAOMI. She was born, April 8, 1978 at 2:18 a.m. and in so doing may be the only early riser in the family! We ask your prayers and support that we may lead Danielle into a life of joyful discipling to the God that made her and will hold her in His covenant faithfulness.

**VISSER:** Gaele & Coby happily announce that God the Giver of Life has blessed our home with a son, BRIAN RONALD, born March 22, 1978. A brother for Paul. 129 Bridgeport Rd. E., Waterloo.

## Marriages

**BRANDSMA-TERPSTRA:** Mr. & Mrs. Bill Brandsma and Mr. & Mrs. Riemer Terpstra are pleased to announce the forthcoming marriage of their children, SYLVIA and SID on Saturday, May 20, 1978 at 7:30 p.m. in the Smithers Christian Reformed Church D.V. Rev. J. Tuininga of Lethbridge officiating. Future address: R.R. #2 Smithers, B.C. V0J 2N0.

**LUYMES-VANGEST:** Mr. & Mrs. John Luymes of Trenton and Mr. & Mrs. W. VanGeest of St. Catharines are happy to announce the forthcoming marriage of their children NELLIE and LEN. The wedding ceremony will take place before the Lord and His people D.V. Saturday, April 22 at 4:30 in the First Chr. Ref. Church of Kitchener, Ont. Rev. A. Van Geest of Ebenezer Chr. Ref. Church, Trenton, officiating.

**PENNINGS-PENNINGS:** Mr. & Mrs. J.W. Pennings and Mr. & Mrs. C. Pennings are pleased to announce the forthcoming marriage of their children, BURGINA and JOHN BERNARD on Saturday, May 6, 1978 at 2:30 p.m. D.V. at the Free Reformed Church, St. Thomas, Ontario. Rev. L. Bilkes officiating. "And they twain shall be one flesh..." Mark 10:8a  
Future address: R.R. #3, Ionia, Ont.

**RAUWERDA-McGRATH:** Mr. & Mrs. Karl (Kees) Rauwerda and Mr. & Mrs. Reginald McGrath are pleased to announce the forthcoming marriage of their children, LINDA CHRISTINA and JAMES RONALD on Saturday, April 22, 1978 at 4:00 p.m. in the Immanuel Christian Reformed Church in Simcoe. Rev. Fluit officiating. Future address: 418 West St., Apt. 405, Simcoe, Ont.

**SCHOOLS-HORST:** Mr. & Mrs. Hans Schools are happy to announce the forthcoming marriage of their daughter, DIANA to FRED, son of Mr. & Mrs. Pieter Horst. The wedding ceremony will take place D.V., May 20, 1978 at 2:30 p.m. in the First Christian Reformed Church of Montreal, Quebec. Rev. Martin D. Geleynse officiating. Corresponding address: 159 Roger Plon, Dollard des Ormeaux, Que.

## Marriages

**TERPSTRA-HOLTHOF:** Mr. & Mrs. E. Terpstra of Mt. Brydges and Mr. & Mrs. G. Holthof of Chatham are pleased to announce the forthcoming marriage of their children, TENA and GEORGE. The ceremony will take place D.V. May 6, 1978 at 3:30 p.m. in the East Chr. Ref. Church of Strathroy. Rev. P. Kranenburg and Rev. L. Slofstra officiating. Future address: Baxter St., Chatham, Ontario.

**VAN HOFF-HAAN:** CHARMINE VAN HOFF and ANDY HAAN were united in Holy Matrimony on the 18th of March 1978 at the Christian Reformed Church in Transcona, Winnipeg. The Rev. Aubrey H. Van Hoff officiating, R.R. #2, Alliston, Ont.

**VANDEN HEUVEL-HOOD:** Mr. & Mrs. Kase Vanden Heuvel, Goderich, Ont. are happy to announce the forthcoming marriage of their eldest daughter, CHRISTINA to RICHARD HOOD, son of Mr. & Mrs. Harold Hood, Peterborough, Ont. This ceremony will take place D.V. April 21, 1978 at 7:30 p.m. in the Lutheran Church Goderich. Rev. A. vandenBerg, Christian Reformed Church, officiating. Future address is: 7 Crescent Place, Apt. #2820, Toronto, Ont.

## Anniversaries

1953 April 30 1978  
Sarnia, Ontario

"If God is for us, who is against us?" Romans 8:31b  
In gratitude and praise, we're happy to celebrate the 25th wedding anniversary of our parents,

FRED BERG

and  
CLARA BERG (VanderZwan)

We hope and pray for continued care for use in service of the King. Nellie—St. Catharines  
Roy—Sarnia  
Margaret—Hamilton  
John, Harvey, Barb—At home  
Open House is planned for Saturday, May 6, 3-6 p.m. in the Church Hall of the Second Christian Reformed Church, Sarnia.

We are happy to announce the 25th wedding anniversary of  
JOHN & JANNY BERGMAN  
(nee Brink)

We hope to celebrate this happy occasion the Lord willing on April 26, 1978. Thou dost keep him in perfect peace whose mind is stayed on thee (Isaiah 26:3) Their happy parents Mr. & Mrs. J.F. Bergman and brothers and sisters. 48 East Park Drive, Woodstock, Ont. N4S 3M8

Sarnia Strathroy  
1953 1978

"The Eternal God is Thy Refuge".

Deut. 33:27

With thankfulness to the Lord we rejoice with our parents on the occasion of their twenty-fifth wedding anniversary on May 6, 1978.

RALPH and JACOBA BOS

(nee Plug)

With love and a prayer for many more years together; their thankful children:

David & Diana; Sonya  
Peter & Mary; Jason, Darryl  
Alice  
Irving  
Annette  
Renee  
Randall  
Marvin  
all of Strathroy

We hereby extend a hearty invitation to all their acquaintances to us at an open house to be held in our parents honour on D.V. May 5, 1978 from 7:00 p.m. to 9:30 p.m. at the New Canadian Club, York St., Strathroy. A reception will follow to which we would like to invite our friends and relatives. (Best wishes only please.)  
Home Address: R.R. #5 Strathroy, Ont. N7G 3H6

## Anniversaries

Dwignelo Ancaster  
1928 1978

On April 27, 1978 the Lord willing we hope to celebrate the 50th wedding anniversary of our parents and grandparents,

THYS and ANNIGJE BRUULSEMA  
(nee Bosma)

We, the children, thank the Lord for a wonderful set of parents. May they continue to be a blessing for us and their friends.

Gerald & Susan Bruulsema—Dunnville

Case & Jenny Bruulsema—Ancaster

Albert & Jane Lunshof—Cochrane and 14 grandchildren.

Open House on April 27, 1978 at Calvin Christian School Gymnasium from 8-10 p.m. Best wishes only. Home address: Carluke Road, R.R. #2, Ancaster, Ont.

Emmen Edmonton  
1933 1978

Rest in the Lord, and wait patiently for Him."

Grateful, for our Lord's faithfulness we rejoice with our parents and grandparents,

JOHN DE WACHT

and

JANE DE WACHT

(Wesseling)

when on May 9, 1978, the Lord willing, we hope to celebrate with them their 45th wedding anniversary.

As their thankful children, we hope and pray that the Lord will continue to bless them, and keep them in His care.

John & Ruby De Wacht—Edmonton, Alta.

Tena & Hank Bergman—Rosedale, B.C.

Frieda & Dick De Boer—Calgary, Alta.

Rolanda & Jim Boer—Edmonton, Alta.

John & Pat De Wacht—Terrace, B.C.

Jane and Jim Mantel—Terrace, B.C.

23 grandchildren.

Their home address is: 12115-137 Ave., Edmonton, Alta. T5L 4C1.

Nieuwe Pekela Beachburg  
1953 1978

With joy and thankfulness to the Lord, we hope to celebrate with our parents and grandparents,

EGBERT DRENT

and

JANTINA DRENT (nee Muller)

the occasion of their 25th wedding anniversary on May 12, 1978 D.V.

Commit your way to the Lord, trust in Him, and He will act. Psalm 37:5

We pray that the Lord may continue to bless them in the years to come.

Their loving children:

Harma

Christine & Ralph Bergsma

Margaret

John

and two grandchildren

Home address: Main Street, Beachburg, Ontario K0J 1C0.

Workum Medicine Hat

1928 1978

Great is the Lord and Greatly to be Praised.

With thankful hearts to God we hope to celebrate on May 1st, 1978 the 50th Wedding Anniversary of our dear parents and grandparents:

DIRK and DIENA DYKSTRA

(nee Riemersma)

Their grateful children:

Fanny & Albert Hazelaar-Redcliff,

Alta.

Glenn & Mattie Dykstra - Lethbridge, Alta.

Shirley & John Bos—Redcliff—Alta.

Wickey & Fred Kruitbosch—Bowmantown, Alta.

Pete & Sylvia Dykstra—Medicine, Alta.

Tina & Bill Redhead—Vancouver, B.C.

25 grandchildren

Home address: 376-4th Street N.W.

Medicine Hat, Alberta.

## Anniversaries

1928 1978

Dankbaar tegen over onze hemelse Vader hopen wij op 28 April D.V. het 50 jarig huwelijksfeest te vieren van onze lieve ouders en grootouders.

PETER and FEMMY KARSTEN

(nee Kwant)

We hopen en bidden dat ze nog lang voor elkaar en voor ons gespaard mogen blijven. Hun dankbare kinderen:

Ann Karsten—Kitchener

Alice & Lubbert Steenbergen — Drayton

Jack & Dolores Karsten—Guelph

Harry & Christina Karsten—Woodstock

Chris & Joe Drost—Beamsville

Susan & George Drost—Drayton

Ralph Karsten—Drayton

en 30 kleinkinderen

Open house Friday, April 28 at

Moorefield Community Centre from

2:30-4:30 p.m. Best wishes only

please. Box 94, Drayton, Ont. N0G 1P0.

1953 1978

On April 28, 1978 the Lord willing we hope to celebrate with our

parents and grandparents,

HARRY and KLASIENA KNIP

(nee Bos)

their 25th anniversary. That the

Lord will continue to bless and keep them in the years to come is the wish of their thankful children and grandchildren.

Fred

Frances & Allen Wynja-Lisa

Cliff

Rolanda

Victor

Open house on April 28, 1978 at

8:00 p.m. at Westcotts Exeter Golf

and Country Club (1 1/4 mile south of

Exeter, 1 1/4 mile east of No. 4

highway).

We joyfully announce the 25th

Wedding Anniversary of our par-

ents,

GERRIT WILLEM

and

ELISABETH KLUMPENHOUWER  
(nee Jacobi)

We praise and thank God for His faithfulness in keeping them in His care and we pray that He will bless their future together

John

Henry and Liz

Rick

Valerie

Reception at St. James United

Church, Edmonton, at 8 p.m. on

April 29, 1978.

1953 1978

Edmonton Burnaby

With thanks to our God, we

JOHN and LENY LOZIE

and our children: Wilfred, Perry,

Ralph and Rita, hope to celebrate

our 25th Wedding Anniversary, the

Lord willing on May 15th, 1978.

Open house will be held on May 12,

1978 from 8:00-10:00 p.m. (Friday)

in the meeting hall of the First

Christian Reformed Church of New

Westminster, 8255-13th Ave., Bur-

naby, B.C.

Home address: 7633 Rosewood

Street, Burnaby, B.C. V5E 2G8.

Aylmer Dunnville

1953 1978

On April 24 we hope to celebrate

our 25th Wedding Anniversary with

our children and grandchildren,

WALTER and GERARDA A

ZYLSTRA (nee Broer)

Hank & Nelly

Ed & Elaine; Kristie

Ken

Teresa

Darrell

R.R. #1, Dunnville, Ont. N1A 2W1

Share your  
family news  
with us



# Classified Advertising

## Anniversaries

On May 7, 1978, the Lord willing, we may celebrate the 25th Wedding anniversary of our parents and grandparents,

PIETER and ELIZABETH  
SPEELMAN, nee Woldhuis

We wish them many more years together!

"In all thy ways acknowledge Him, and He shall direct thy paths."

Proverbs 3:6

Their thankful children and grandchildren:

Harry Speelman, Marian Speelman, nee Van Bolhuis; Elizabeth Ann, Karen Ann—Bramalea

John & Grace—Rexdale  
Anthony & Arja—Rexdale  
Elizabeth—Rexdale

Christine Emma—Rexdale

A reception will be held on Saturday, May 6, 1978 from 2:30-5:00 p.m. in the Second Christian Reformed Church, 265 Albion Road, Rexdale, Ontario.

Address: 10 Golfdown Drive, Rexdale, Ontario M9W 2H5.

With joy and gratitude we are happy to announce the 55th anniversary on May 18, 1978 of our dear parents and grandparents,

MR. SIPKO TEERLING

and

MRS. RENA TEERLING

(nee Klunder)

Their proud children:

Joe & Winnie Modderman; Don, Peter and Helen, Elaine, Yolanda—Regina, Sask.

John & Margaret Teerling; Colleen, Vania, Stephen—Surrey, B.C.

Roger & Ann Van Dellen; Edward, Sheila—Nobleford, Alta.

Peter & Esther Teerling; Arny, David, Bonita, Cynthia, Ethan—Alto, Mich.

Gus & Betty Teerling; Sonya, Winona, Natasha, Krista—Lethbridge, Alta.

Celebrating with an open house on May 20 in the Immanuel Christian School Auditorium from 2-5 p.m. Home address: 2703-6 Ave. North, Lethbridge, Alta. T1H 0V4.

1928 1978  
Leeuwarden Edmonton  
Let Thy lovingkindness, O Lord, be upon us, according as we hope in Thee.

Because of God's faithfulness displayed in two human beings we are happy to congratulate our parents,

REIN and JANTJE TINGA

(nee Nieuwenhout)

with their 50th Anniversary on May 1st. We will celebrate together the Lord's goodness in giving us these parents and we thank them for leading us to Jesus. Your children: Fien DeJong

Amy & Aaron Geisterfer

Astrid & William Ekkelenkamp

Wayne & Corrie Tinga

Jack & Naomi Tinga

Ben & Dawn Tinga

and 29 grandchildren.

Home address: #303-10930-142nd Street, Edmonton, Alta. T5N 2P8.

Emmen 1933 1978

On May 16, 1978 we hope to celebrate with our dear parents and grandparents

HEIN and JENTJE

VAN MULLIGEN (nee Omvlee)

their 45th Wedding Anniversary.

Thankful to the Lord, we pray that He will continue to bless them in the years to come. Their thankful children and grandchildren,

Fenny & Frikko Molag—Abbotsford, B.C.

Coble & John Vreeman—St. Catharines, Ont.

Jean & Den Saathof—Edmonton

John & Darlene van Mulligen—Brandon, Man.

Fred & Linda van Mulligen—Vancouver, B.C.

Harry van Mulligen—Regina, Sask.

Gee & John Engbers—Edmonton.

Jack & Gail van Mulligen—Brandon, Man.

and 19 grandchildren.

510 Marigold Rd., Victoria, B.C.

## Obituaries

We mourn in sympathy with our dear friend Janny Kat with the passing away of her husband and our friend,

DIRK KAT

who died in the Lord on April 7, 1978.

Romans 14:8

May the God of grace grant comfort to her and her family.

Henry & Audrey Vegter

Joop & Lena Verkerk

Cor & Gre Lot

St. Catharines, Ont.

On Friday, April 7, 1978 the Lord took unto Himself our beloved husband, father, grandfather and brother,

DIRK KAT

at the age of 67 years.

One of his favorite chapters in the Bible was Romans 8, especially the last part. He was sure that nothing could separate him from the love of God in Christ Jesus his Lord. It is our great comfort to know that now he is in the presence of our Lord.

Beloved husband of: Jannetje Kat-Nieuwenhuizen

Dear father of:

Annie & Adriaan Van Gameren—St. Catharines

Jeanette & Bert Langendoen—St. Catharines

Evelyn & Andre Michels—St. Catharines

Kees & Joyce Kat—Oshawa

Nelly & John De Vries—Beamsville

Joanne & Richard Hoekstra—Grand Rapids, MI.

Wilma Kat—Vancouver

Dear Opa of 23 grandchildren.

Dear brother of:

Jacob Kat, Henk Kat and Eef Piersma all of Holland and Nell Langbroek of St. Catharines.

Funeral services were held on April 10, 1978 at the Maranatha Christian Reformed Church in St. Catharines.

Interment Pleasant View Memorial Gardens. 473 Linwell Road, St. Catharines, Ont. L2M 2P6.

Geheel onverwachts nam God tot zich, mijn innig geliefde vrouw, onze zorgzame moeder, groot- en overgrootmoeder,

HILLIGJE NIJMEIJER geb. Hessels op de leeftijd van 76 jaar. Wij zijn Gode dankbaar wat zij voor ons geweest is.

Ps. 42:1 (oude berijming)

A. Nymeyer

H.G. Nymeyer-Westerhof—Hoogeveen

J.T. Nymeyer, K.R. Nymeyer-Bos—Alma, Ont.

J. Kiers-Nymeyer, H. Kiers—Anreep

R. Blok-Nymeyer, N.J. Blok—Eesergroen

Klein en achterkleinkinderen

Assen, 29 Maart 1978

Oosterhoutstraat 74

De begrafenis heeft plaats gevonden op maandag 3 April te Assen.

"So when this corruptible shall have put on incorruption and this mortal shall have put on immortality, then shall be brought to pass the saying that is written; death is swallowed up in victory." 1 Cor. 15:54.

On March 30, 1978 It pleased the Lord our God to take unto Himself to be forever with Him, our dear husband, father and grandfather:

DIRK VANDER VECHT

in his 63rd year.

We thank God for the years He was with us, for the example he has set for us and for the faith and love he has left with us. "But as for me and my house, we will serve the Lord."

Beloved husband of Jantina Vander Vecht (Lubberts)—10 Stewart St., Strathroy.

Dear father of:

Homer & Teena Vander Vecht—Essex

Christine & Garry Numan—London

Hank & Betty Vander Vecht—Strathroy

Ginie & Wayne Higgins—Watford

Jane & Jim Johnston—Strathroy

Dick & Betty Vander Vecht—Jackson, Miss.

## Obituaries

After a lengthy illness the Lord took unto Himself to be with Him in Glory our friend,

DIRK VANDER VECHT

we commend to the care of our Heavenly Father, his wife Tena.

Ps. 73:26. My flesh and my heart may fail, but God is the strength of my heart and my portion forever.

Mr. & Mrs. Henry Knapper

Mr. & Mrs. John Maathuis

Mr. & Mrs. Bill Ridder

Mr. & Mrs. Henk Boer

Mr. & Mrs. Jerry DeGroot

Mr. & Mrs. Bill Broomhaar

all of Essex, Ontario.

Op 29 Maart ontsiep in haar Heer en Heiland onze geliefde Moeder, Groot- en Overgrootmoeder,

MINA JOHANNA VELDBOOM

(geo. Ruessink)

in de gezegende leeftijd van 84 jaren.

Psalm 27:1

De Heere is mijn licht en mijn heil, voor wien zou ik vreezen? De Heere is mijn levenskracht voor wien zou ik vervaard zijn?

Joh. Veldboom, A. Veldboom-DeHaan—Lettelbert, (Gr.)

W. Veldboom, A. Veldboom—Lankhof—Chatham, Ont.

M. Louwerse, G. Louwerse—Veldboom—Kent Bridge, Ont.

B. Veldboom, I. Veldboom—Postma—Chatham, Ont.

A. Veldboom, J. Veldboom—Sternberg—Chatham, Ont.

J. Veldboom, R. Veldboom—Elferink—Dresden, Ont.

33 kleinkinderen en 2 achterkleinkinderen.

De begrafenisdienst vond plaats in the Bowman Funeral Home geleid door Ds. L. Slofstra van de First Christian Reformed Church te Chatham.

Teraardebesteding was op Maple Leaf Cemetery, Chatham.

On Saturday, April 1, the Lord suddenly called home to Himself our dear wife, mother, grandmother

AALTJE BISSCHOP (nee Bork)

at the age of 68 years.

Ps. 116:15. Precious in the sight of the Lord is the death of His saints.

Beloved wife of Arend Bisschop Sr., R.R. #4 Thamesville, Ont.

Children:

Art & Marion Bisschop—Chatham

Yessy & Case Timmerman—Chatham

John Bisschop—San Francisco, Calif., U.S.A.

Harm & Anne Bisschop—Northwood

Henny & Bram Schoon—Chatham

Hilbert Bisschop—R.R. #4 Thamesville

William & June Bisschop—Kent Bridge

Glenda & Jim King—Chatham

Henry & Annetta Bisschop—Pentanguishene, Ont.

Ralph Bisschop—Chatham

Albert Bisschop—Georgetown

Tim & Cathy Bisschop—Chatham

Nancy Bisschop—Chatham

also 30 grandchildren.

Funeral services took place at 1st Chr. Ref. Church, Chatham, Ont.

on Apr. 5, 1978. Rev. L. Slofstra officiated. Burial took place at Sherman Cemetery, Thamesville, Ont.

On Good Friday, our Durham Christian Highschool community was shocked by the tragic death of

MR. PETER VOGEL

and his 16 year old daughter,

ELZA

We will long remember him not only as an able builder of our new school and a faithful chapter board member, but above all as a humble, peace-loving man. We also remember Elza as a cheerful and diligent student. May our Heavenly Father restore and strengthen Mrs. Vogel, Jim and Martin and may all the family experience the comfort and consolation of our Living Savior and Lord.

The Durham Christian Highschool Board

Bowmanville, Ont.

## Obituaries

On March 24, 1978 the Lord took home His children. A beloved husband and father,

PETER VOGEL

and a beloved daughter and sister,

ELZA VOGEL

We pray that the God of all Grace may strengthen Mrs. Vogel and her family in their sorrow.

Mr. & Mrs. John Bandstra and family, R.R. #2 Newcastle, Ont.

LOA 1H0.

On March 24, 1978 the Lord took home my dear friend,

ELZA VOGEL

in her 17th year.

"When we are called to part, It gives us inward pain; But we shall still be joined in heart, And hope to meet again."

(No. 447, Stanza 4)

Ingrid Bandstra

It pleased the Lord to take suddenly to his eternal home on Sunday, morning, April 9, 1978, my beloved wife, our dear mother and grandmother at the age of 70 years,

ELIZABETH VANDER KOOY

(nee Vander Toolen)

Dear wife of George Vander Kooy. Mother of,

Lenny & Henk Van Dorp

Gerrie & Arie Kingswood

Elly & Bob De Vries

and 14 grandchildren.

43 Elisabeth St., St. Thomas, Ont.

Funeral services were held on Wednesday, April 12, 1978 from the First Christian Reformed Church, St. Thomas, Ont. Rev. Gordon

Mouw officiated.

## Cottages

### SANDY BAY CAMP

Looking for a nice quiet vacation site. Try Sandy Bay Housekeeping cottages on Rice Lake. Our facilities include: Sandy beach, safe swimming, boats, motors, fishing licenses, bait, ice and fully equipped store. For reservations call (705) 696-2951, R.R. #1 Hastings.

Don and Irene Crann

(new owners)

### LAKE NIPISSING

modern 2 and 3 bedroom house-keeping cottages, serviced camp sites.

For information call 705-752-1118 or write John & Bev Vandenberg

Glen Echo Cottages

R.R. #1 Callander, Ont. P0H 1H0

### GOLDEN LAKE

Come and enjoy your vacation on beautiful Golden Lake. All cottages are housekeeping with 3 pc. wash-room facilities. Hot and cold water. Swimming, fishing, boat and motor rentals, store and 10 site Trailer Park. For reservations call (613) 625-2999, or write A. & A.'s Resort, R.R. #2 Golden Lake, Ont. L0J 1X0.

Archie & Anne Polstra-Owners

### CEDARHOLM RESORT

Housekeeping cottages on beautiful Kennebec Lake; 80 miles west of Ottawa on Hwy 7. Sand beach, boating, swimming, fishing. Treed camping sites.

Stan & Betty Pranger

R.R. #1, Arden, Ont. K0H 1B0

Phone 1-613-335-2058

## Business

### INSULATION

For all your insulation needs, Residential, Agricultural, Commercial. Call us about sprayed in place Urethane Foam.

Gordon's Building Systems

(Drayton) Ltd.

Phone: 519-638-2090, Drayton, Ont.

Our rates are reasonable... Our Estimates are Free...

## Personal

Als u de Consulate of the Netherlands helpen kunt met de opsporing van enige van de volgende personen contact dan aub de Consulate of the Netherlands, 10 Kings St. E., Suite 900/902, Toronto, Ont. M5C 1C3. Tel. (416)384-5443.

MR. & MRS. J.D. POLL, laatstbekende adres 88 Bernard Avenue, apt. 202, Toronto, Ontario.

DR. C.J.N. VAN DEN MEIJSENBERG, laatstbekende adres, University of Waterloo Dept. of Phys. Waterloo, Ontario.

MRS. E.L. SCHARBAEK-VAN KAMPEN, laatstbekende adres 64 Priest Ave., Toronto, Ontario.

MRS. Y. PHILPOTT-CROON, laatstbekende adres 1901 Sheppard Ave., Apr. 404, Downsview, Ont.

R.A. BAMS (of DAMS), laatstbekende adres 2 Victor Street, London, Ontario

DR. E.C. DAWSON, laatstbekende adres, 41 Wychwood Park, London, Ont.

PROF. DR. C.A.O. VAN NIEUWENHUYZE, Laatstbekende adres, Dept. of Sociology, University of Guelph, Guelph, Ontario.

MRS. HIEKE BARWEGEN, geboren 5 augustus 1904, laatstbekende adres 11 Sophia St., Brampton, Ontario.

BOAS-SCHUYT, Renee, laatstbekende adres Cousthouse, St. Thomas, Ontario.

DE BOER-ARONIOUS, Betsy, laatstbekende adres 195 Epsomdown Drive, Downsview, Ontario.

ARONIOUS, Aron, geboren 2 april 1942 te Indonesie, laatstbekende adres in Winnipeg, Manitoba.

DOVER, E.H. geboren 22 april 1913, naar Canada vertrokken op 27 oktober 1954

VAN DEN FORM, D.J., geboren op 22 januari 1913.

HAVEMAN, F. geboren 9 augustus 1938, naar Canada vertrokken in 1977.

HUTTEMA, PIETER JACOB, geboren 18 december 1911, laatstbekende adres Coaldale, Alberta

JONKMAN, JOHAN, geboren 12 januari 1912 te Hoogeveen, laatstbekende adres Prescott, Ontario

KUILMAN, CORNELIS, geboren 24 maart 1935 te Noord Scharwoude



# Classified Advertising

## Teachers Needed

### ONTARIO

#### TRINITY CHRISTIAN SCHOOL

We will require a 1/2 time teacher, mornings only in grade 6 beginning September. Interviews will be conducted on Saturday, April 22. Interested persons should apply by writing: Trinity Christian School, 650 Walkers Line, Burlington, Ont. L7N 2E7 or phoning 416-634-3052.

**CLINTON:** The Clinton and District Christian School invites applications for positions in the primary grades. Please send letters of application and resume to Mr. R. Schuurman, principal, Box 658, Clinton, Ont. N0M 1L0. Tel. (school) 519-482-7851 or (home) 519-482-7088.

**COLLINGWOOD:** Collingwood & District Christian School invites applications for 2 challenging positions. Needed are a principal who will teach a small class of grades 5 through 8, and a teacher for grades 1 through 4. Teachers interested in serving a young growing Christian Community in the Blue Mountains area, please send complete resume to: Mrs. Judy Wilcox, acting principal, Collingwood & District Christian School, R.R. #2, Wasaga Beach, Ont. Telephone 705-429-4303 (school).

**GEORGETOWN:** Georgetown District Christian School invites applications from teachers to fill the vacancy in grade 7. Send letter of application to the principal, George Petrusma, c/o Georgetown District Chr. School, R.R. #1, Georgetown, Ont. L7G 4S4. Phone: 416-877-4221 (school) or 416-877-6444 (home).

**GUELPH:** John Calvin Christian School invites applications for a position of a part time grade 7/8 teacher, beginning September 1978. Please direct inquiries to: Agnes Struik, 290 Water St., Guelph, Ont. N1G 1B8. Tel. 519-824-8860 (school) or 519-822-4462 (home).

**LONDON:** London Parental Christian School invites applications for a half-time remedial teacher. Interested applicants should include a brief resume and statement of their philosophy of Christian education, country of citizenship and references. Send applications to: Lloyd Burghart, principal, London Parental Christian School, 202 Clarke Side Road, London, Ont. N5Y 5E4.

**MUSKOKA:** The Muskoka Christian School invites applications for teachers in grades 1 through 8, including an administrative teacher. We are a new interdenominational school, starting in the fall of 1978. Please send letters of application and resume to: Muskoka Christian School, Box 1408, Bracebridge, Ont. P0B 1C0 or contact Mrs. Peggy Fitch, phone 705-645-8276.

**ORANGEVILLE:** The Orangeville Christian School Society plans to open an interdenominational school in September 1978, and is now inviting applications for a teaching principal and a teacher for the primary grades. Experience desired. For further information and application forms, please contact: Mrs. J. Gunnink, Secretary, 298 Broadway St. W., Orangeville, Ont. Telephone: 1-519-941-0204.

**ST.CATHARINES:** Calvin Memorial Christian School invites applications for the position of a grade 6 teacher. Please contact by letter or phone: Mr. John Stronks, principal, Calvin Memorial Christian School, 300 Scott St., St.Catharines, Ont. L2N 1J3. Phone: 416-685-0582 (school).

**SARNIA:** Sarnia Christian School invites applications for an opening in Kindergarten. Please send your applications to: Mr. Gary Duthler, Principal, Sarnia Christian School, 1273 Exmouth St., Sarnia, Ont. N7S 1W9.

## Teachers Needed

**STRATHROY:** John Calvin Christian School invites applications for a grade 3 teaching position for the 1978-79 school year. Please write to: H. Vandervecht, principal, 48 York St., Strathroy, Ont. N7G 2E5. Telephone 519-245-1934 (school) or 519-245-1658 (home).

**TORONTO:** Central Christian School will require an experienced teacher for the junior grades (4 through 6) beginning Sept. 1978. We are a small school with an integrated curriculum. Please send brief resume to our principal, Mrs. D. Marshall, 104 Trinity St., Toronto, Ont. M5A 3C6. Phone 416-863-0567.

### MANITOBA

**WINNIPEG, MAN.:** The Greater Winnipeg Society for Christian Education operating Calvin Christian School invites applications for a **Teaching Principal** for the 1978-79 school term. Calvin Christian School has a low student-teacher ratio with students in grades 1 through 9. Some time for administrative duties is allotted during school hours. A teacher for the grade 3 or 4 level is also required. Please direct inquiries, application and resume to: Box 44, Station F, Winnipeg, Man. R2L 2A5 or phone Mrs. Bakker at 204-667-5851 or Mr. H. Faber at 204-338-3553.

## Teachers Needed

### ALBERTA

**LACOMBE:** The Lacombe Christian School will be in need of 2 teachers for the 1978-79 school year. One position involves a half time remedial and a half time elementary, while the other position is for Junior High language, art and some social. Lacombe is a well established school with some 185 students in grades 1 through 9. Please send applications to Box 1749, Lacombe, Alta. T0C 1S0. Phone 403-782-6531.

### BRITISH COLUMBIA

**CHILLIWACK:** The Chilliwack Christian School is now accepting applications for an experienced teaching principal and one experienced teacher. Please send letters of applications with resume to: Chilliwack Christian School, c/o L. Ypma, Secretary, 46599 Montana Drive, Chilliwack, B.C. V2P 6L9.

**SURREY-LANGLEY:** Shannon Heights Christian School is in need of a combined grade 1 and 2 teacher (for 14 students). Join a concerned school and staff which gives Christ all the pre-eminence. Write or call: Harland E. Navis, principal, 18626-56 Ave., Surrey, B.C., V3S 1G1. Phone (604) 574-4241 or home (604) 856-5887.

## Edmonton Christian Schools

Several positions available for the coming school year. Positions include:

|                        |                    |
|------------------------|--------------------|
| Curriculum Development | Kindergarten       |
| Elementary             | Junior High        |
| Science                | Physical Education |
| Music                  | Senior High        |
| Mathematics            | Physics            |

Our schools offer attractive salaries, relocation allowances, and fringe benefits and professional allowances such as course subsidization and professional development days.

Please contact:

Lee Hollaar, principal  
Edmonton Christian Schools  
13470 Fort Rd.  
Edmonton, Alta. T5A 1C5  
Telephone: 403-475-2818

## HAMILTON DISTRICT CHRISTIAN HIGH SCHOOL

28 Athens St.  
Hamilton, Ont. L9C 3K9  
Telephone: 389-3411

invites applications for a position in the  
**Business department**

For further information, contact  
Mr. John E. Top, principal

## Beacon Christian High School

in St.Catharines, Ont.  
invites applications for the position of a

### MATH/SCIENCE TEACHER

Applicants are asked to write or phone: John Vriend, principal, 2 O'Malley Dr., St.Catharines, Ont. L2N 6N7. Phone (416) 682-2283 (school).

## Toronto District Christian High School

Qualified applicants are sought for possible vacancies in the following subject areas:

Biology  
Mathematics  
Boys Physical Education

Send applications to:

Mr. Wm. Barneveld (Principal)  
c/o Toronto District Chr. High School  
P.O. Box 527  
Woodbridge, Ontario  
L4L 1B3

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For Rent by May 1, 1978, 4 bedroom house in nice condition. Barn and garage and 1 acre of land included. Located between Dunnville and Wellandport. On paved road. References required. Phone 416-774-5265.

2 bathroom house available in the Ottawa area from May 2 till May 24, suitable for 2 couples. Direct bus to downtown. This is tulip time in Ottawa. Call 1(416) 389-9278 (Hamilton) or write Box 4283, Calvinist Contact, 99 Niagara St., St.Catharines, Ont. L2R 4L3.

## Help wanted

### Greenhouse work

Position open for a rose cutter. Experience preferred. Apply: **Creekside Gardens**  
Box 25, Jordan Station  
Ontario L0R 1S0  
Telephone: 416-562-4126

### Wanted

#### Secretary/Receptionist

at Salem's new Toronto Clinic in the Yonge St.—401 area. Apply in writing to W.E.Bickford, director, Salem Christian Counselling Clinic, 900 Albion Rd., Rexdale, Ont. M9V 1A5.

Progressive Wholesale Florist in the Niagara Peninsula is looking for a salesman to start immediately. Must have a desire to meet people and have a chauffeur's license. No experience necessary. Reply in confidence to Box #4281, Calvinist Contact, 99 Niagara St., St.Catharines, Ont.

An elderly christian lady would like a live-in help, for companionship and also light housekeeping duties. Close to store and post office in Fenwick. Either a couple or single woman welcome. Write to: H. Fennema, Box 68, Fenwick, Ontario L0S 1C0.

A lady, interested in kitchen duties and cooking.

### IVY LEA INN LIMITED Thousand Islands Parkway Lansdowne, Ont.

for further information call Burlington, 1-634-8144 or Thousand Islands 1-613-659-2329.

Single young person required for irrigation farm in Southern Alberta. Grain & broiler operation. Call (403) 738-4482, S. Sikkens, Box 191, Iron Springs, Alta.

### Legal Secretary

wanted in Toronto law office in the near future. We are looking for a top notch secretary who is fully experienced and very conscientious, to take complete charge of the real estate department and mortgage work. Preferably over 30. Mr. Verbeek 1-416-741-1247, after 5:00 p.m.

**Maranatha Christian Reformed Church, St.Catharines, Ont.**  
Applications are invited for the position of **Custodian**. Applications to be submitted to the secretary, Committee of Administration, Andre Michels, 347 Linwell Road, St.Catharines, Ont. L2M 2P1.

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### Secretary-Receptionist

applications, including resume and references to

A. Vandermaas, M.D.  
10 Norris Place,  
St. Catharines, Ont. L2R 2W8

Full time job available for graduating high school student interested in horticulture (greenhouses). Please send resume with application to **Box #4280, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.**

## Concrete Foreman

Experienced concrete foreman needed immediately. This person must have full knowledge of all phases of construction; staking out basements, excavating, footings, setting up forms, sewers, etc. We offer year round employment with good bonus incentive. Send resume to: **Box #4282, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.**

Applications are invited for mature dedicated christians for the position of

## Secretary/Bookkeeper

This full time position requires the ability to deal with people of all ages, a thorough knowledge of bookkeeping and typing skills, and be secretary to the principal. Interested applicants should be available as soon as possible. Direct all inquiries to:

Mr. H.K. Vandezande (principal)  
15353-92nd Ave.  
Surrey, B.C. V3R 1C3  
or phone (604) 581-1033 (school) or  
(604) 581-4938 (evenings)

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SMITHVILLE, 77 acres of land including 25 acres of grapes, balance workable land. Property includes brick century farm house and 2 storage barns. First mortgage of \$85,000 at 6% interest. Call Dirk DeJong, 383-2153 or Res. 389-5613.

CALEDONIA, 49 acres of excellent farmland including large ranch style home located just minutes from Caledonia near Hwy. #6. Asking \$79,500. Call Dirk DeJong, 383-2153 or Res. 389-5613.

BRANTFORD, 95 acres of workable land, 15 acres permanent pasture. Very productive soil, 2 barns, 21 tie-ups, double garage, drive shed just off Cockshut Rd., 4 or 5 bedroom home. Asking \$169,500. April possession. Call George Lambers, 383-2153 or Res. 525-5329 or Albert Lenis, 383-2153 or Res. 648-2540.

J. Voortman Real Estate Ltd.  
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## Real Estate

Sell or trade with Burlington, Dundas or Waterdown, 4 year old multi level split. Edge of Strathroy; 23 miles North West of London; two Christian Reformed Churches, Christian school, and bus to London Christian High. 4 bedrooms, main floor family room with fireplace, double attached garage. Asking \$69,900.

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## Real Estate



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\$64,000. DRAYTON. Commercial. Business. Fabricating, Welding and repair shop. Established 14 years. 40 x 40 concrete block building with furnace and washroom facilities. All equipment included. Stock at invoice. 1 acre located within town limits. Building permit for home available. Call Gerry Wierds (519) 638-2608.

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We have a small business for sale in South Western Ontario. We carry Dutch style food and other side lines. For further information, please write to Box #4282, Calvinist Contact, 99 Niagara St., St. Catharines, Ont. L2R 4L3.

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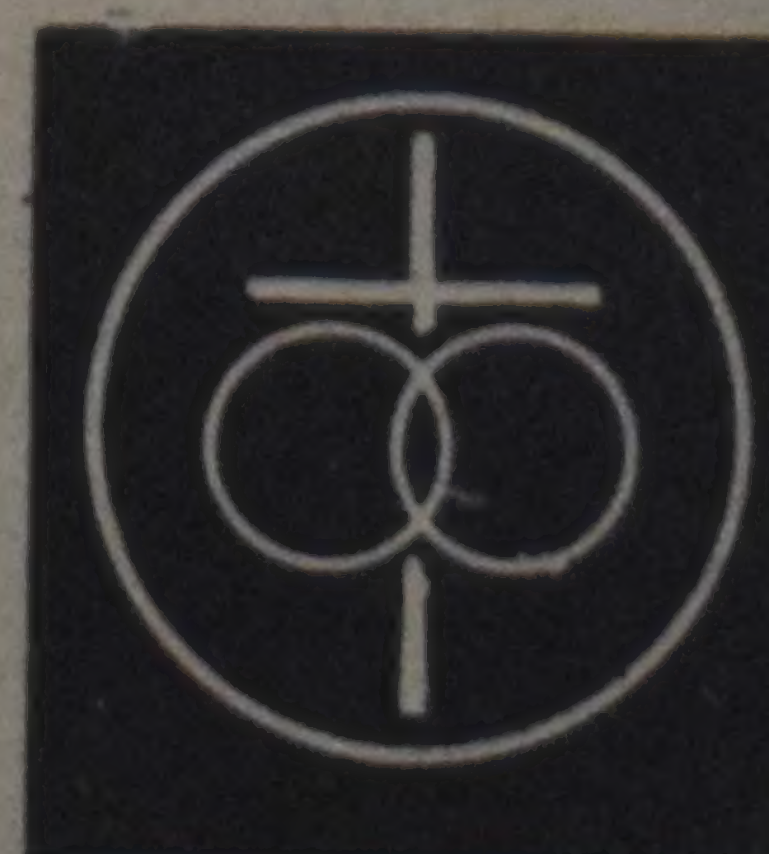
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—WORLD WIDE—



## Spring session begins May 8 at RBC

Reformed Bible College will conduct its sixth annual Spring Session May 8-26 offering ten courses. Enrollment is open to the public as well as regular RBC students. Courses may be taken for academic credit at \$60 per credit hour on an audit basis at \$30 per audit hour or on a guest basis at a \$20 fee.

One of the most popular courses in the Spring Session is the two-week class in Islamics, taught by the Rev. Bas-sam Madany and Dr. C.

## Lakewood summer program

Lakewood Christian Conference Grounds near Sarnia, Ont. will start its camping season on May 19.

There are a great variety of people coming to minister at Lakewood Christian Conference Grounds this summer. In a recent statement, Brian Lise, the director, said that during the summer many capable speakers will come such as William Ackerman, director of the World Home Bible League; Mr. Magic, an evangelist and magician; Brian Roe, a professor at Ontario Bible College, Rev. John Van Harmelen, a retired pastor who will lead a senior citizen's week, and many more.

A number of musicians and music groups will also visit — Ed Drake, Dave and Marg Hinds, Mr. Ken Fish, The Masters Team, the New Covenant Children, and from Sarnia, Bruce and Ramona Pol-lard. "The speakers and musicians will be camping at Lakewood so that the families and youth groups may meet them individually during the day," Brian Lise stated.

A regular supervised schedule of events is planned for children, teens and adults with morning and evening programs.

For a complete program and camping fees, please write to: Lakewood Christian Conference Grounds, R.R. #5, Forest, Ont. N0N 1J0 or call 519-899-4415.

George Fry, Rev. Madany is the Arabic broadcast pastor of the Back To God Hour. Dr. Fry is Associate Professor of His-torical Theology at Concordia Seminary, Ft. Wayne, Indiana. The Islamics course is scheduled for May 15-26.

Other courses, to be taught by regular RBC instructors, include I and II Corinthians, Dr. T. Monsma; Modern Theological Trends, Dr. L. Oostendorp; Principles of Teaching, Mr. B. Braunius; Church Ministry to Youth, Mr. J. Ritsema; Ancient Philos-ophy, Dr. P. Bremer; Survey of American Literature, Mr. H. Bruxvoort; English Gram-mar and Composition, Miss. N. Vander Ark; Elementary Spanish, Miss S. Wybenga; and Sacred Music, Mr. J. Van Laar.

Interested persons may obtain complete enrollment in-formation by writing to the RBC Admissions Office at 1869 Robinson Road, Grand Rapids, or by calling 458-0404.

## "Echo God's Love" is Calvinette theme

"Echo God's Love" has been the theme for Calvinettes this season. The logo designed to symbolize the theme shows a girl with her arms reaching out to others. A heart-shaped design, signifying love, sur-rounds here. The bands mak-ing up the heart-shape sug-gest an echo.

This year in Calvinette clubs all over Canada and the United States, more than 4,000 dedicated women have helped girls understand what it means to echo God's love.

Girls and counselors have come to realize that to echo God's love, they must first know that love. They are learning to understand that often others see God's love through our actions.

The verse on which the theme is based is I Peter 4:8 & 10a, "Above everything else be sure that you have a real deep love for each other. Serve one another with the particular gifts God has given each of you, as faithful dispen-sers of the magnificently var-ied grace of God."

## Christian Horizons dedicates home in Welland

The official opening and dedication of Horizon House — Niagara, located in Wel-land, Ont. will be April 29. The Christian home for the mentally handicapped has been established by Christian Horizons.

The organization, which was based in Waterloo, Ont., recently purchased a huge home at 371 Niagara Street in Welland which will house eight adults and will also have one bed available for short-term care.

Following the dedication and open house at 2:30 p.m. there will be an annual meet-ing with the election of direc-tors of Christian Horizons for 1978. The film, "Retarded and Beautiful", which was de-veloped by the organization, will be shown during the 3:30 p.m. meeting followed by dinner at 5:30 p.m.

Those wishing to attend the annual business meeting and dinner should contact Chris-

tian Horizons by telephoning (519) 745-1461, or write 17 Union Street E., Waterloo to request tickets. Tickets are \$5 for adults and \$2 for children under 12. There will be a limit of 150 guests for the dinner.

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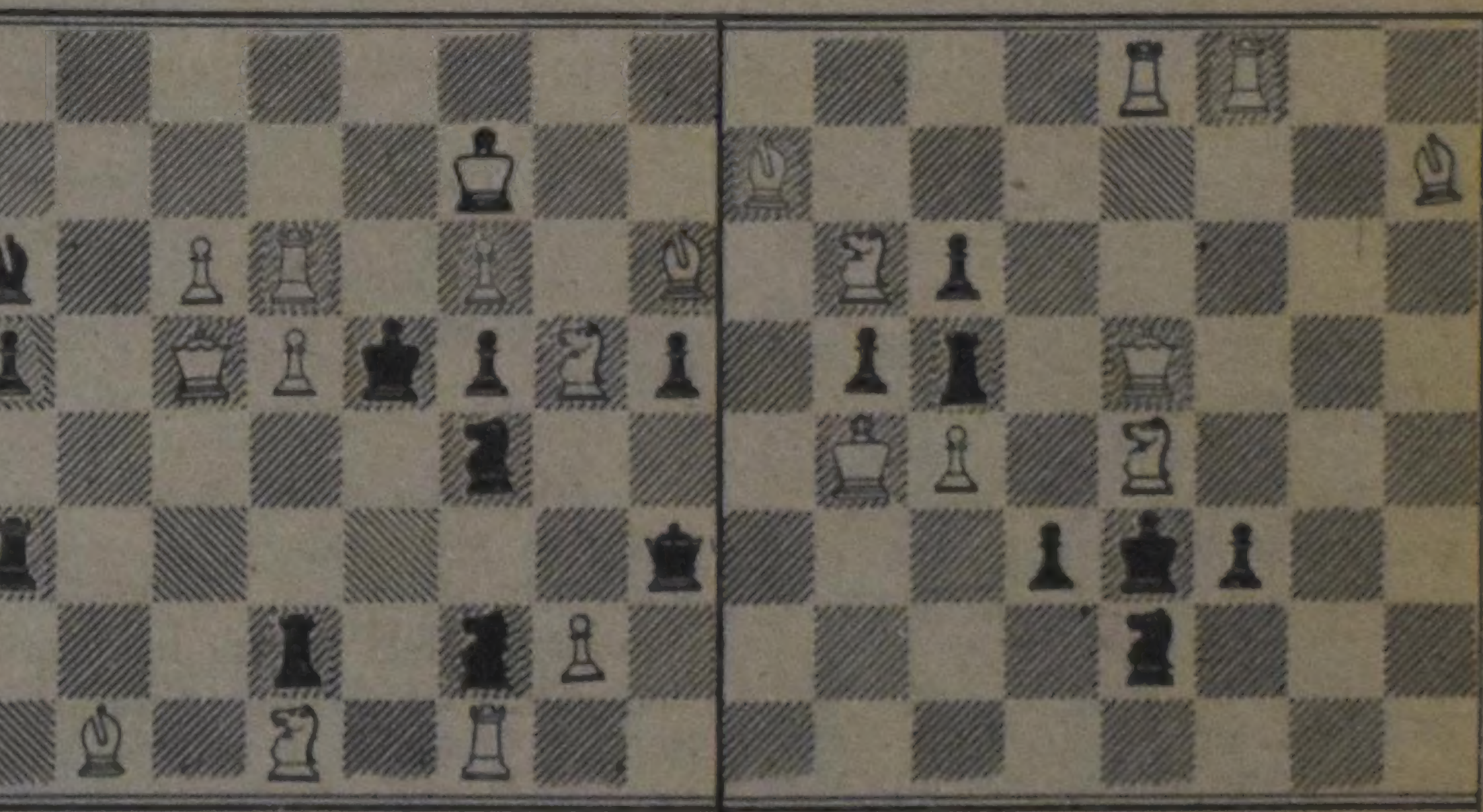
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editor: Pete Layer

## LET'S PLAY CHESS



SECOND SERIES OF PROBLEMS IN APRIL

|                                 |                                  |
|---------------------------------|----------------------------------|
| #741                            | #742                             |
| Dr. P. Schuurman, Holland, 1967 | J. Valuska, Czechoslovakia, 1971 |
| 12                              | 7                                |
| 3 mover                         | 10                               |
| 3 pts                           | 2 mover                          |
| 9                               | 2 pts                            |

A IN SIFEM  
B. move Rook on KB8(f8) to Q8 (d8)

Notes:

1. When all of Black's pieces seem to point to one square, something must be going on there! It is for you to find out what is going on. The author first published a version which was incorrect, but a Mr. Martong discovered a slightly different position which you see displayed above in #741. Please indicate the Key, Threat and all Variations.
2. If you find one of the solutions to #742A or B, you should have no problem with its twin. Please give the Key and Threat, if any, for both positions.
3. Solutions are welcome from any reader of Calvinist Contact before May 20, 1978 for the April problems #739-742. Letters must be postmarked by May 25 for those not living in Ontario.
4. If anyone has the time and inclination to make up their own problems, they will be published in this column, if suitable that is.

## CALVINIST CONTACT

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#741

Dr. P. Schuurman, Holland, 1967

12

3 mover

A IN SIFEM

B. move Rook on KB8(f8) to Q8 (d8)

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#742

J. Valuska, Czechoslovakia, 1971

7

2 mover

9

2 pts



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In celebration of our 25th Anniversary  
The Congregation of the

## Forest Christian Reformed Church

extends a warm invitation, to all former members and friends  
to join us in the Celebrations

Social Evening, Saturday, May 13, 1978  
7:30 p.m. in the Forest Legion Hall

Special Anniversary Service, Sunday, May 14, 1978  
10:00 a.m. and 3:00 p.m. in our church.

Please reply before April 30

For accomodation and information please contact:  
Mr. D. van Rooyen Sr.  
R.R. 6 Forest, Ont.  
N0N 0J0  
Phone: 873-5404

## The Bethel-Christian Reformed Church

of Acton, extends a warm invitation to all former members  
to join in the celebrations of our

25th ANNIVERSARY D.V. on  
Saturday, June 3, 1978

5:00 p.m. Dinner, \$4.00 per person  
7:30 P.M. Social Evening

Sunday, June 4, 1978

Special Anniversary Service, during regular services.

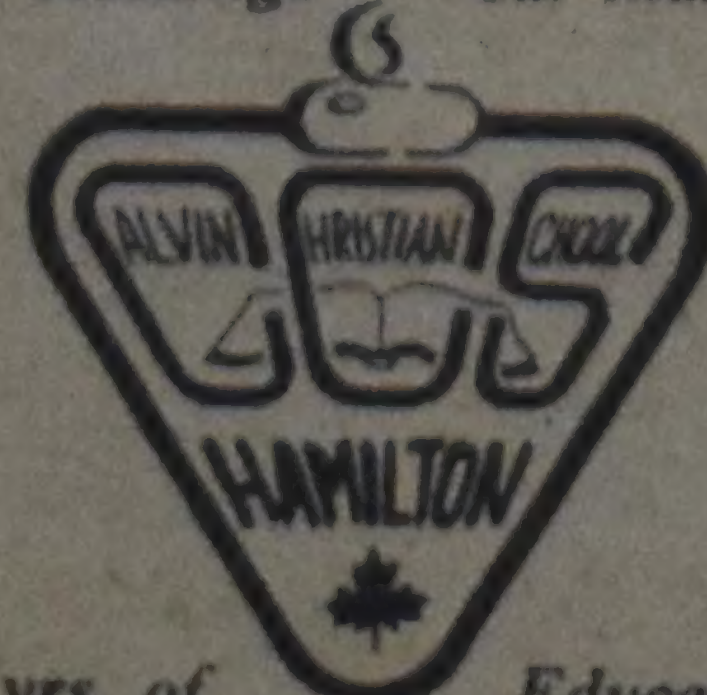
For Dinner Tickets, Accomodations, or further information

please contact:

Mrs. J. Kuiken  
R.R. #2, Hwy 7  
Acton, Ont. L7J 2L8  
Tel. 519-853-1175

R.S.V.P. before May 20, 1978

God's blessings our thanks



25 yrs. of Education  
Christian

## Calvin Christian School

in Hamilton

invites all alumni, former teachers and supporters to a special  
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Social hour at 7 p.m.  
Program at 8:15 p.m.

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## Calendar of Events

### Christian Reformed television programs in Canada:

Southwestern B.C. (broadcast from Bellingham, Wash.) Channel 12;  
Apr. 19 at 6:30 p.m. Winnipeg area, Channel 9, Apr. 16, 23 at 5:30  
p.m. Toronto area, Channel 11, Apr. 23, 30 at 1:30 p.m. Montreal area,  
Channel 12, Apr. 23, 30 at 4 p.m., St. John's, Nfld., Channel 6, Apr.  
14, 21, 28 at 8 p.m.

### Spring Tour of Rev. & Mrs. R. Wurmbrand

8 p.m. April 14, Alberta College, 10041-101 Street, Edmonton,  
Alta., 8 p.m. April 16, St. James United Church, 14323 107A Avenue,  
Edmonton, Alta., 11 a.m. April 16, St. John Lutheran Church,  
3rd Ave. and 24th Street, Saskatoon, Saskatchewan, 8 p.m. April 22,  
Ladies meeting with Mrs. S. Wurmbrand, Church of the Way, 450 Lilac  
St., Winnipeg, Manitoba, 1:30 p.m. April 22, Playhouse Theatre, 180  
Market Ave., Winnipeg, Man., 8 p.m. April 23, Bethesda Church,  
1350 Grant Ave., Winnipeg, Man., 11 a.m. April 23, Grant Memorial  
Baptist Church, Colony & Cumberland, Winnipeg, Man., 7 p.m. April  
26, Auditorium, Duncan McArthur Hall, Faculty of Education, Queen's  
University, Union St. & Sir John A. MacDonaid Blvd., Kingston, Ont.  
7:30 p.m. May 3, Aylmer Chr. Ref. Church, South St., Aylmer, Ont., 8  
p.m. May 4, Rally with Mrs. S. Wurmbrand, Essex Baptist Church, 71  
Maidstone Ave., Essex, Ont., 7:30 p.m. May 6, English Rally,  
Rosemount High School, 3737 rue Beaubien Est, Montreal, P.Q., 8  
p.m. May 7, French Rally, Rosemount High School, 3737 rue Beaubien  
Est, Montreal, P.Q., 2:30 p.m. May 7, French Service, Centre  
Evangelique, 1455 Papineau Ave., Montreal, P.Q., 7 p.m. May 8,  
French Rally, CEGEP Francois-Xavier, 1660 Blvd de L'Entenne,  
Quebec, P.Q., 7:30 p.m. May 10, French Rally, CEGEP Francois-  
Xavier, 1660 Blvd de L'Entenne, Quebec, P.Q., 7:30 p.m. May 13,  
Seventh Day Adventist Church, Queens Road, St. John's, Nfld, 3 p.m.  
May 13, St. Mary's Church Auditorium, Cornwall Dr. & Craigmillier  
Ave., St. John's, Nfld, 8 p.m. May 14, Salvation Army Citadel, Adams  
Ave., St. John's, Nfld, 7 p.m.

### Andre Knevel Organ Concerts:

Apr. 15 Andre Knevel Organ Concert at 8 p.m. in the Mt. Hamilton  
Christian Reformed Church with the combined voices of the  
Adoremus Chorus and the Maranatha singers, directed by  
Mr. J. Hunse.  
Apr. 22 In Sarnia at 8:15 p.m. in the Central United Church, corner  
George and Brock St. with the choir Soli Deo Gloria directed  
by Mr. Timmermans.  
May 6 In St. Catharines, at 8:15 p.m. in the St. Thomas Anglican  
Church, Ontario Street.  
May 13 In Woodstock, at 8:15 p.m. at the central United Church,  
corner of Riddell and Adelaide St. with the male chorus,  
Collegium Musicum, directed by Mr. G. Hoekstra.  
June 10 In Guelph, at 8:15 p.m. at St. George Anglican Church with  
the male chorus Collegium Musicum directed by Mr. G.  
Hoekstra.  
Apr. 15 Frisian Play at 7:30 p.m., Chatham, Kent Secondary School  
(McNaughton Ave. E.)  
Apr. 15 National convention of the Christian Labour Association of  
Canada (CLAC), Silverthorn Collegiate Institute, 291 Mill  
Road, Etobicoke, Ont.  
Apr. 21 Frisian Play "Lichtsijende Kiemen" at 8 p.m. Pinecrest  
Public School, Bloomfield.  
Apr. 24-25 Vacation Bible School workshops, April 24, Canadian Re-  
formed Church, Hamilton, 8 p.m. and April 25, First  
Christian Reformed Church, London, Ont., 8 p.m. Rev.  
Allen Curry of Philadelphia will introduce new Reformed  
VBS material. Admission free but limited to five people from  
any one church.

Apr. 28 25th Anniversary celebration of the Calvin Christian School,  
Hamilton. Social hour from 7-8 p.m., program commences at  
8:15 p.m.  
May 6 Spring choir concert featuring Grimsby choir, Fruitland  
choir, The Ambassadors, and The Revised Edition, at  
Grimsby, Ont. Christian Reformed Church, 8 p.m.  
May 6 Social Evening, 25th anniversary of the Orillia CRC at 7:30 in  
St. James Anglican Church, Peter St. & Coldwater Rd.,  
Orillia.  
May 7 Anniversary Services at 10:00 a.m. and 7:00 p.m. at the  
Orillia CRC Church, 157 Coldwater Rd.  
May 20 Women's Action for the AACS annual meeting in Brampton  
(Second) CRC at 10 a.m. During the afternoon Rev. A.  
Geisterfer will speak on The Contemporary Woman.  
June 10 25th Anniversary dinner and social evening of the Burlington  
Christian Reformed Church.  
June 11 25th Anniversary service of the Burlington Chr. Ref. Church.  
June 14 Hollandse Dag, Moorefield Park at 10 a.m.

| Dated   | Mailed  | Deadline for<br>classified ads | Deadline for all<br>other advertising |
|---------|---------|--------------------------------|---------------------------------------|
| Apr. 21 | Apr. 19 | Apr. 17 (noon)                 | Apr. 14 (noon)                        |
| Apr. 28 | Apr. 26 | Apr. 24 (noon)                 | Apr. 21 (noon)                        |
| May 5   | May 3   | May 1 (noon)                   | Apr. 28 (noon)                        |



# Books

## Culture as a life of service

**Christ and Culture**, by Klaas Schilder, trans. G. van Rongen and W. Heider; published by Premier Printing, Winnipeg, 1977; length: 89 pages, price: \$4.60 in soft cover and \$5.90 in hard cover; reviewed by Theodore Plantinga.

What could a book with a title like **Christ and Culture** be about? Could it be a book written to prove that Jesus had an eye for fine art? Could it be a defense of the attitude toward art taken by the sixteenth century Reformers?

Schilder's aim in this famous book, which has just been made available in English translation, is much broader, as you can easily see by reading his long and rather complex definition of the term culture (p. 40). Ultimately Schilder's theme is religion and our daily life, our task, our work in this world. That's why such titles as "Christ and culture" are a bit misleading, as Schilder himself admits:

"Under the influence of thinking that has been corrupted by sin and is hostile to God, in a world that disrupts all relationships, culture is usually separated from 'religion,' or at least sharply distinguished from it. But from the beginning it was not so (Matthew 19:8). For religion is not a province of life, not a separate function of or for the 'heart,' not an isolated activity of a devout conventicle of people during certain elevated fragments of man's lifetime" (p. 41).

Religion, for Schilder, is service. Early in human history, however, people began thinking of religion and culture as separate: "...the vanguard of the generation of Cain chose 'culture' and discarded 'religion' as something unrelated; and the rear guard of the generation of Seth quite agreed with this distinction. And that was the worst thing. For from the beginning it was not so (p. 42).

The starting point for a Christian philosophy of culture is "the original calling, the task given at creation, the original office" (p. 83).

Does this mean that we as Christians must strive for cultural perfection? Schilder cautions us against unrealistic expectations: "Even the believers never finish their cultural endeavours. They, too, have their truncated pyramids. There is much patchwork in what they are doing" (p. 63). But this should not lead us to conclude that it is all destined to perish and vanish:

"For when God opens the new heaven, then this new heaven will not be, so to speak, a donum super-additum that has been obtained by a new act of creation and has done away with the old creation or covers and encloses it. This new Jerusalem will overshadow the old dwelling-place of man but not cover it like a dome. The never-ending story of the wonder of this dwelling-place of God among men will not be mechanically added and imposed as a completely new chapter that is to follow the narrative of the history of our world as a sort of appendix, but it shall only be an undiluted and unrestrained Gospel report concerning the unhindered development given by God in Christ of all those forces that were put by Christ in the new (that is

renewed) mankind, the community of the servants of God, and were already initially developed therein" (p. 54).

This little book is a classic, and it deserves careful attention. Premier printing is to be congratulated for making it available in English. It's by no means easy reading, but that's more the fault of the author than the translators. Schilder was not a man to make things simple. All the same, it's well worth taking the time to read it.

Finally, it hardly needs mentioning that a little book of 89 pages can do no more than introduce such a broad topic. We should not make the mistake of expecting more from this book than it is intended to give us. Let's read it and appreciate it for what it is.

## Reformed view of theology

**A Half Century of Theology**, by Dr. G.C. Berkouwer, published by W.B. Eerdmans Publishing Co., Grand Rapids; 268 pages; price \$6.95; reviewed by Rev. J. Kuntz.

This is a most interesting book (an "eyewitness account"), written by a man who for many years has played a most important role on the field of theology in this century.

Professor Berkouwer became a student in 1922 and had, from the beginning, a vivid interest in the theological movements of his time. He himself speaks about this interest as "curiosity", and

is convinced that without genuine curiosity theology will not do well.

Those who know the author, have enjoyed his lectures (how unforgettable!), or who have read his "Studies in Dogmatics," know that he combines a thorough knowledge of Reformed theology with an amazing insight in what non-Reformed theologians have to say, Protestant as well as Roman Catholic. It is that remarkable combination (also found in Dr. Herman Bavinck) which makes the reading of this book such a delight.

Prof. Berkouwer takes us along on trips close to home, writing on subjects and events in which particularly the Reformed Churches were heavily involved; but he also brings us there where we have a wider view and can overlook theological developments about which many Reformed people know next to nothing.

You hear about men like Bavinck and Hepp, Netelenbos, Geelkerken and Hoeksema; but you also hear about the views of men like Barth, Moltmann and Pannenberg. Important subjects like election and the authority of the Scriptures receive the full attention of the author. Again and again he shows that today "we are wrestling with questions put on the agenda a half century ago."

The book has, more than other works of the author, a very personal character. Dr. Berkouwer is not afraid to admit that some of his views have changed over the years. He knows all about the theological unrest of our days, but he is no pessimist, because there is also light,

and that light "comes in the form of a promise: Seek and ye shall find!" I expect that many readers will not share his optimism.

If you want to read an interesting book on what went on in theology during the last 50 years (especially as far as the European scene is concerned), and you possess some of that theological curiosity about which we wrote above, you should buy this book.

Dr. Lewis B. Smedes has given us an excellent translation and made this book accessible for a wide circle of readers.

## How to read the word of God

**Interpreting the Word of God: Festschrift in Honor of Steven Barabas**, ed. Samuel J. Schultz and Morris A. Inch; published by Moody Press, Chicago, 1976; Length: 281 pages; price: \$9.95 in Canada; reviewed by Theodore Plantinga.

How are we to read the Old Testament? Should we read it as a book presenting social legislation far ahead of its time as well as some surprisingly advanced moral ideas? Or should we read it first and foremost as a book about redemption, a book that tells us of the Messiah?

There is a lot of disagreement on this point in Christian circles. Reformed preachers have traditionally felt free to read the Old Testament as pointing to Christ, but there are theologians and scholars who challenge them on

this point.

This controversy gets us into "hermeneutics" or interpretation theory. What must we assume about Scripture if we are to read the Old Testament as a book revealing the Messiah to us? Clearly, we must recognize God Himself as the ultimate author of Scripture. When we do so, we are forced to conclude that in many cases the full meaning of an Old Testament passage was not clear even to the believer who wrote it. We, who enjoy the privilege of reading the Old Testament in the light of the New Testament, may understand such passages better than the original authors did.

Those who are puzzled by such questions should read, "Interpreting the Word of God", especially the essay by Donald Hagner, entitled "The Old Testament in the New Testament". This book which is well written and generally not difficult to follow, deals with this point and many other questions connected with Bible reading and interpretation — and in a clear and coherent way at that! Its authors (professors in Wheaton College's Department of Bible, Archeology and Religion) are committed to the authority of Scripture. They point out the relevance of recent discoveries, but without abandoning their orthodox moorings.

The eleven essays in this book cover a fair range of topics within the framework outlined by the title. The book ends with a valuable bibliography. I recommend it highly to pastors, teachers, and anyone else interested in studying the principles we rely on to interpret Scripture.

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